September

UNITY

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INSTITUTE
EVANS

In this issue

Eternal Life
by Charles Fillmore

Divine Showmanship
by Genevieve C. Maurer

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The life in Christ quickens and releases the life in me, and my youth is renewed

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The rich substance in Christ releases and liberates the rich substance in me, and my innate prosperity is made manifest

These statements are to be used from

September 20 to October 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Eternal Life

The Relation of Soul and Body, and Reincarnation

By CHARLES FILLMORE

THE TEACHING of Jesus Christ is that all men will, through Him, be made free from sin and be saved to the uttermost—spirit, soul, body. But, until this salvation is attained, there is death. There must be some way to give men opportunity to get the full benefit of salvation. Life is necessary, and a body through which to express life is also necessary. So, when, by death, a person loses his body, the law of expression works within him for reëmbodiment, and he takes advantage of Adam's habit of generation to regain a body. This compelling force of the soul to embody itself is called reincarnation. But the process of reincarnation is not strictly under the divine law; divine mercy permits it in order that man may have further opportunity to demonstrate eternal life. Generation and death must give place to regeneration and eternal life. The necessity of rebirth must therefore eventually pass away with all other makeshifts of the sense-governed man. It has no place when men take advantage of the redeeming, regenerating life of Jesus Christ and quit giving up their bodies to death.

Reëmbodiment should not be given undue importance, because it is merely a temporary remedy, to be followed by the real, which is resurrection, or regeneration. The whole man—spirit, soul, and body—must be lifted up into the Christ consciousness of life and perfection, which is the goal of man's existence. "Let us run with patience the race that is set before us."

Through "*the light* [the indwelling Christ] which

lighteth every man, coming into the world," the so-called heathen have discerned many principles of Truth to which the more material-minded Christians of the newer countries have been blind. Whenever there has been a nation of thinkers who were not bound in materialism, those thinkers have accepted reëmbodiment as a fact. It is rejected only where the craze for wealth and for fame and for the things of the world has darkened the mind with materiality.

But those who do not understand Truth as revealed by Jesus Christ do not know where and how reëmbodiment fits into the race redemption; to them it is a fixed, unalterable law. They believe in karma, the accumulated effects of the sins of past lives. The burden of karma they have carried for ages, and they expect to carry it for ages more, until they have worked out of it. This makes them victims of a blind fatalism, weary treadmill travelers from birth to death and from death to rebirth, through countless ages and æons until the soul has outworked its karma.

But there is no such hopeless note in the doctrine of Jesus Christ. He came to bring a full consciousness of abundant life, complete forgiveness and redemption from all sin, victory over death, and the grace to deliver man from any occasion for reëmbodiment and from all ideas of the bondage of sin-imposed karma.

Jesus teaches that rebirth or reincarnation is the unifying force of nature at work in its effort to restore man to his original deathless estate. Man, through his disregard of the law of life, brought death upon himself, as taught in the 3d chapter of Genesis. But a single span of life, from the birth of an infant to the death of an old man, does not constitute all of man's opportunity for living. Life is continuous, but in harmony with the wholeness of Being only when it is expressed in a perfect body; hence man must have a body in order to gain an abiding consciousness of life. Through repeated trials at living, man is finding out

that he must learn to control the issues of life in his body. Paul says in I Cor. 9:27, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." The divine law, as taught by Jesus Christ, must be understood and applied in all life's details, and when this is done the Edenic state will be restored in man's organism.

The objections that the natural man raises to reembodiment arise largely from the fact that he lives in the personal consciousness and cannot see things in the spiritual and universal. He thinks that by reëmbodiment he loses his identity. But identity endures. Personal consciousness does not endure. The personal man is not immortal, and he dies. This is clear to any one who is willing to give up his belief in the reality and importance of the natural-man consciousness.

THE PERSONAL man, all his limitations, all his relations, must give way to the universal, the Christ, man. The privilege is ours to give up or forsake everything—father, mother, wife, children, houses, lands—for Christ's sake, and so enter into the consciousness of eternal life. By doing this we come into the realization of eternal life and receive a hundredfold more of the very things that we have forsaken. If we refuse or neglect to make this "sacrifice," and prefer to live in the narrow, personal self, and cling to the old personal relationships, there is nothing for us but to meet the result of our choice, and to give up all those relationships by death. It is just a question of giving up a little for the all, and of thus gaining eternal life. So if reëmbodiment frees one from the old personal relationships, it is not such a dreadful thing after all. But it cannot give anything more than new personal relationships at each reincarnation. Rising out of these into the universal is a work that every one must do willingly for himself. Death and reëmbodiment do not give redemption. Rein-

carnation only offers a further opportunity to lay hold of redemption and eternal life without death of the body. This overcoming of death, as Jesus overcame it, is attained by following Him in the regeneration (see Matt. 19:28).

Paul, writing to the Romans, said: "The whole creation groaneth and travaileth in pain together until now . . . waiting for . . . the redemption of our body." He discerned with remarkable clearness that the body was to be saved from death, the grave, and corruption by the transforming power of the Christ mind dwelling in the body. The pure, incorruptible substance of Spirit, built into the organism through true, pure, spiritual thought and word, makes the body incorruptible and eternal. As the mind changes from error to Truth, corresponding changes take place in the body, and the ultimate of these changes is perfection and wholeness in every part. Therefore those who are trying to lay hold of eternal life have ground for their faith in the promise that they will be saved from the grave.

SINCE we know that spirit, soul, and body are all necessary to man and that he cannot truly be said to live except in their conscious union and expression, the error of believing that death is the open door to a higher life, the gateway to heaven, is easily seen. There is no progress in death. Death is negation. The demonstration of eternal life can be made only in life—soul and body together must work out the problem and together must be lifted up.

The idea of progress through death has its origin in the sensate mind, which reasons from its own limitations instead of from absolute Truth. The sensate mind desires to preserve eternally the personal consciousness and all personal relationships. Man therefore attempts to make and to people a heaven, or spirit world, where all the old family relationships are as he knows them in his present life. He clings to this idea with a tenacity worthy of a better object,

and it is usually only after hard experience that he is willing to drop the personal and to say: "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Eternal life cannot be demonstrated through personal consciousness. The great family of Jesus Christ, the redeemed Adam race, are all one, and the little selfish relationships of Adam have no place in the new order.

Another illogical belief about the destiny of man is that the patriarchs and the prophets, and all others who have lived, have been lying in their graves, some of them for thousands of years, having no place in the onward movement of the race. Another teaching, unfounded in Scripture or in reason, holds that they who formerly lived are now either in a realm of eternal bliss or in a state of unending torment. It is far more logical to believe that the race is a unit and that all its members grow and develop together as well as individually. Thus we find it only reasonable to think of every man and every woman as coming onto the stage of life repeatedly, keeping up connection with the race and its experiences. A definite instance of this is written in the Scriptures concerning Elijah's appearance and work as John the Baptist. "And the disciples asked him, saying, 'Why then do the scribes say, that Elijah must first come?' He answering, said, 'Elijah indeed comes, and will restore all things. But I say to you, that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. . . .' Then the disciples understood that he spoke to them concerning John." (Matt. 17:10-14, Emphatic Diaglott.)

God is no respecter of persons; there is one universal law for all men, and what was true of Elijah is true for you and me. We have lived and died in sense-thought consciousness numerous times, and will continue to do so, until we overcome sin, sickness, and death, and raise our body to the "place" or fourth dimension of Jesus Christ. The great men and women

of past ages are the great men and women of today. As Shakespeare says, we all are merely actors in a great world drama, each one playing many parts. Abraham Lincoln, the emancipator, may have been Moses come again with his freeing spirit, and Herbert Hoover may be Joseph, the premier-dreamer, continuing the development of his capacity to provide in a larger way for the needs of nations.

SENSE consciousness has no power to lift itself out of ignorance and sin, so just the mere matter of repeated births has not taken the race forward, but merely has kept us with each rebirth repeating the old states of mind. It is the descent of Spirit from time to time, as the people have been able to receive it, that has made all progress. As men's growth has made it possible, new principles of Truth have been discerned and new dispensations have come. When the time was ripe, Jesus came and brought the good news of salvation from death. But His words had to work in the race consciousness for nearly two thousand years before any one was sufficiently awakened and quickened to believe in a complete redemption of the body from death and to strive to lay hold of it. The promise is that the leaven of the word will finally leaven the whole of the human family, and that all will come into the light of life.

From the standpoint of creative mind it is plain that reëmbodiment serves a purpose in affording opportunities for spiritual development. All that is gained in spiritual growth in one life experience becomes part of the individual's real identity, and, if he is faithful, he will finally gather such a store of spiritual power and wisdom that he can demonstrate salvation of his body through Christ who is "able to save to the uttermost." But, we would repeat, reincarnation is only an opportunity, not an achievement.

IF GENERATION and reincarnation are not the means of restoring to their place in the race those

who have died, what is the means that measures up to the divine law? The answer is, *resurrection.* The Scriptures make very plain that all men are already "dead through . . . trespasses and sins." Whether they still walk the earth, or have ceased to breathe and have been buried from sight, all are spiritually in a dead state, and all must be raised from the grave of ignorance and sin to light and life in Christ. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth."

"The hour . . . now is." Right now the resurrection work is going on, and men and women are awakening out of the tombs of material consciousness to a new understanding of life and perfection of body. This resurrection work must extend to every member of the Adam race, whether he is what we call alive or whether he, as Jesus said of the dead, sleeps. All must be awakened and be unified in spirit, soul, and body.

Many of the present-day ideas of the resurrection have come down from past centuries of ignorance, and have been accepted without question, because they seem to be supported by a literal interpretation of certain Bible texts. But in these, as in all Scripture, we should go back of the letter and see the spiritual meaning of the parables and the symbols used to teach the true nature of the raising of the dead. Thus we shall find unfolding day by day in ourselves the awakening and resurrection of thought that we once supposed would come in a single day to the bodies of those in the grave. When this raising of our dying and dead thoughts has gone far enough in us, we shall find ourselves gradually slipping into continuous health, that is we shall realize that our bodies are self-renewing and therefore naturally immortal. Such a mighty and far-reaching work would be included in the promise, "Greater *works* than these shall he [man] do."

"The dead in Christ shall rise first." This is reasonable. Jesus said that many would strive to demonstrate eternal life without Christ and would not be able. But, by their efforts to lay hold of life in one incarnation, such persons build up a spiritual consciousness that is more easily reached by the spoken, resurrecting word in the next or a succeeding incarnation. They will come forth to "the resurrection of life"; that is, they will be raised in the consciousness of life that they have attained, and will go on growing into the full Christ realization, finally making the complete demonstration, so that they will not die again.

MENTION is also made in John's gospel (King James Version) of "the resurrection of damnation." Damnation is condemnation. Paul makes it very clear that, by Adam's transgression, condemnation came upon all his race. As death has no power to help any one, the condition of the Adam man is not bettered by dying. Therefore, when people are raised, they "come forth . . . unto the resurrection of judgment," in other words, condemnation or correction. Every one begins where he left off. But, though a person may have died in condemnation and may have been raised in that state, he has opportunity, when raised, to come up into Jesus Christ (in whom is no condemnation), identify himself with the Jesus Christ race, and demonstrate through Him the deathless life. So is proved the divine justice of including all in sin in Adam, that all might be delivered in one, even Jesus Christ.

In some of Paul's statements about the resurrection, he seemingly contradicts Jesus, but we must remember that there are steps and phases to this great process, and when we understand them we shall see that men will be raised to their place in the Adam race (the resurrection to condemnation), then raised out of Adam into Christ.

Every one who would demonstrate that he is risen with Christ must first lay hold of life by faith and

affirm, without wavering, that he is raised out of sin and condemnation and death into eternal life. Then the word of life carries on, day by day, the resurrecting, redemptive work in the mind and in the body. "I die daily," I am raised daily. Every day some old limitation or error loses its hold and passes away, and the imperishable, incorruptible substance of Truth becomes a little more firmly established in consciousness. In this way the body is transformed and raised up in honor, incorruptible, immortal. This is the raising of the dead, as commanded by Jesus.

However, some of the details of this great work of restitution must of necessity be, at this time, mere speculation. It is not profitable to allow our mind to dwell on material questionings about how the work of Spirit is to be done in and through us.

Physical science is making tremendous discoveries of the innate capacity of the human organism—a capacity apparently unused. It finds that the body cells are composed of countless atoms, and that every atom has at its center great electrical energies, and that there are billions of these energy centers in the body. Also, that there is power enough in a single tear drop, if it were suddenly released, to blow up a ten-story building. Why are we not releasing this wonderful life and intelligence implanted in the body by infinite Mind? The only answer is that we are ignorant of our sleeping powers; they are sleeping in the tombs of our dead thoughts.

It is our place to hold ourselves in a positive life thought, realizing always the omnipresence and perfection of life in God, thus bringing it more and more into manifestation in ourselves and in others. When we realize how much our faithfulness means to the race, we shall rejoice in being true to the great principles of Truth that will bring to pass the time when death and the grave will be no more. "And death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

THAT you do not remember your past lives proves nothing. Neither do you remember the day when you were born, but you do not on that account question the fact of your birth. Comparatively little of your present life is remembered. But that does not alter the fact that you have lived. Memory, to the natural man, is a matter of phonographic brain records. The memories of experiences in past lives are not clearly recorded in the new brain structure of the infant. Memory is usually in the nature of impressions; identity is blurred. But in the book of life, the great Mind of the universe, all identity is sharply marked, and as the individual becomes quickened and raised out of personal consciousness into the universal, he will be able to bridge over the breaks in personal experience. He will come to himself. Realizing his spiritual identity as the son of God, he will not entangle himself with either present or past personality, but will claim and demonstrate his divine sonship. He will no longer limit himself to a brief span of life, beginning with birth and ending with death, but will live in the consciousness of eternal life, which has neither end nor beginning.

Some have thought that they could demonstrate eternal life by believing in the never ending life, while holding to the idea of life with a beginning. But nothing is eternal that has a beginning. So, if we would live forever, we must give up every limitation of material or sense ignorance, and say with Jesus, "Before Abraham was . . . I am." "Glorify thou me with thine own self with the glory which I had with thee before the world was."

To be dead in "trespasses and sins" is to lack the realization of God and to be ignorant of His law and disobedient to it. When Jesus said, "I am the resurrection, and the life," He was telling of the power of the Christ mind to enter the mind and body of man as quickening Spirit and awaken the whole consciousness to the knowledge of God. This resurrecting proc-

ess is now going on in many. It is a gradual change that brings about a complete transformation of the body through the renewing of the mind. Spirit, soul, and body become unified with the Christ mind, and body and soul become immortal and incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin are building up a false hope of finding life after death, while those who understand that eternal life has been lost to the race through sin and can be regained only through the resurrecting power of the Christ mind in the individual are building on the eternal foundation of Truth. Every one at some time must come to understand that this statement is absolutely true: "He that hath the Son [consciousness of Christ] hath the life; he that hath not the Son of God hath not the life."

THE TEACHING of spiritualists that death is the open door to a higher life is not true, and spiritualists prove that they do not believe it to be true by striving, like all other people, to live as long as possible. There is no attainment of eternal life by the soul that is detached from the body. It is through the relation between mind and substance, or soul and body, that man gains consciousness of the relation between substance and life; and when this relation is sundered, the soul loses its opportunity to grow under the law. Those who have left their bodies have done so because of transgression of law. It may have been through ignorance, but ignorance is no excuse, and they must again take up the unsolved problems of this plane of existence; that means that all those who have died and are living in the realm of souls must again reincarnate.

Those who have left the body are not separate from those in the body, except in environment. Their minds are functioning, and they are being moved by the thoughts that dominated them while in the body. If their physical vitality was strong when the body was

vacated, they are still vital and active; if they were weary and wanted to rest, they are resting. "Where the tree falleth, there shall it be."

The claim that the earth is but a temporary state of abode, and that other places in the spiritual world are better adapted to our unfoldment, is not substantiated. The soul that leaves its substance body has a temporary body, which spiritualists call the spirit body, but it is merely a mental picture of the substance body that has been left, and has no abiding life in it. The Hindus call this body the astral body. It gradually fades away, and the soul is left as a thinking entity without a substance vehicle. It then comes under the law of its original creation, and returns and again becomes an infant and makes another body in the flesh. This is called reincarnation. You may call it the appearing and disappearing and reappearing of the man ego in its efforts to perfect itself.

The Scriptures teach that death is a transgression of the law of life; that man was created to live in his body, refining it by every thought and act until it becomes just as spiritual as the mind. This righteous process would make health perpetual and, of course, would do away with death. This was the teaching and demonstration of Jesus Christ, and to it we all must come, before we solve the laws of being and set up the kingdom of heaven, or spiritual surroundings, here on the earth.

SIFTING the revelations from so-called spirits, we find that the persons who have died and communicated with those in the body are no wiser than before they passed out. If what spiritualism claims were true, all the secrets of the universe would have long ago been revealed to man through the claimed wisdom of spirits. But, as a matter of fact, our great inventors, scientists, philosophers, and poets do not depend on spirits; they exercise the innate ability in man, working through him here and now; they use brain cells, and the creative life that is always present, and

that is always going on to higher states of consciousness in those who realize the omnipresent, omnipotent power of Spirit.

You can easily see how illogical, unwise, and futile it is to teach that man can lay off his body as a worn-out garment and, by weakly giving up and dying, go on to higher attainments. We know whereof we speak, and we must proclaim this great principle of Truth taught by Jesus Christ: "Whosoever liveth and believeth on me [spiritual I AM] shall never die."

If God created man to die and to go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life; also, if death is part of God's law, we are defeating that law every time we try to escape death by trying to heal the body.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die—death is the result of a transgression of divine law. Practical Christianity teaches that man was created to live in his body, refining it as his thoughts unfold, and that the work of every true follower of Jesus is to restore this state—that is, to unite spirit, soul, and body here on earth. This work must be fulfilled in the whole race, and every thought of death, or the possibility of leaving the body, must be put out of the mind.

Practical Christians object to thoughts that tend to the separation of soul and body, because by these thoughts a consciousness is built that brings about that dissolution.

If you want to know all the mysteries of life, study life, and put out of your mind every thought about death or about the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negation or absence will ever be to you nonexistent. This is what Jesus meant when He said, "If a man keep my word, he shall never see death."

By Thy Words

By WINIFRED M. TAYLOR

WHEN I was a child my father, himself a man of few words, would sometimes say, "If people spoke only when they had something good to say, the world would be a better place."

At that time I used to think that it would be a duller place, but, now that I am older, and especially since I have studied Truth principles, the wisdom of the remark has come home to me.

Four years ago my younger daughter was born. She arrived five days before Christmas, and on the morning of Christmas Day my husband gave me a bottle of beautiful and expensive perfume.

I was delighted with the gift, but, not being acquainted with Truth, I was used to referring to myself and my husband as "poor" people, and I thought, secretly, that he should not have spent so much money on a luxury.

Well, the scent stood on my dressing table for months. On very rare occasions I put a little on my handkerchief. I was so careful not to "waste" it that I got practically no pleasure out of the use of it, and frequently said to my husband, "I must be careful with it, you know, for I'll never get any more."

So it went on until, three and a half years after receiving that perfume, only one third of it was gone.

By that time I had begun to study Truth principles, and I had learned about the results of constructive or destructive words. These results now became apparent to me.

One day after dusting my room I rearranged the articles on my dressing table, putting the bottle of scent to the right and a candlestick to the left instead

of *vice versa*, as before.

That night, as I went to bed, I put out my hand in the darkness to take the matches in the candlestick. Instead my hand struck the scent bottle. Over it fell, the heavy stopper fell to the floor, and before I could light the candle to see the extent of the damage the scent had poured out until only a little remained.

I replaced the stopper and was mopping up the scent with my handkerchief when I stopped short, arrested by an inner voice, which told me that I alone was responsible for the accident. I had hoarded the scent because of the fear of never getting any more, so it had been taken from me.

My room was fragrant for weeks afterward, and as I smelled its sweetness each night I determined always to use, not hoard, my treasures.

CONSTRUCTIVE words, too, have borne results in my life.

Late in the autumn of 1930 I was offered six months' work as teacher in the kindergarten school that I had left on being married. I accepted gladly, with the happy knowledge that my prayers and affirmations were bearing fruit.

With the money that I earned I was able to buy many things for my family and my home, and, what I particularly needed, new clothes for myself.

After I had bought everything that I considered really necessary for myself, I saw an advertisement in which a quantity of black velvet was offered at a very low figure.

Now, ever since I grew up I had wanted a nice black-velvet frock, and as I looked at that advertisement I felt that I simply must have enough of that velvet to make my dream frock.

After I had sent for it I began to wonder whether I had been wise. Black-velvet frocks are for dance, parties, and the like, and with two tiny girls to stay with each night the chances to wear gala dress seemed

very remote indeed.

However, after considering it carefully and prayerfully, I still felt that I had done right, and when the velvet arrived and the frock was finished I hung it in my wardrobe, feeling quite sure that the opportunity to wear it would surely occur.

From time to time the thought of the dress would cross my mind, and I would say softly, "I shall wear it soon," and, sure enough, I did.

I was asked to act as pianist in the orchestra of our local operatic society. Afterward our little concert party asked me to be their accompanist, and I consented gladly.

So I was able to wear the velvet frock, but it was the least part of my happiness.

I have always dearly loved to play the piano, but domestic duties had prevented my doing so for many years. My work as accompanist was giving me a chance to use my talent, which had so long been hidden in a napkin.

Our little concert party received many requests to appear in surrounding villages, and these occasions made a welcome change for me, giving me happy and often amusing memories to lighten my daily tasks.

Constructive words—words that build. Some of us use constructive words and thereby build a beautiful life structure. Let us beware of using destructive words, those which tear down, for there can be no finished work if we build up one day and tear down the next.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.—REVELATION

Divine Showmanship

By GENEVIEVE COURTNEY MAURER

RECENTLY, during attendance at several functions as diverse in kind as a lecture, a political meeting, a club luncheon, and a wedding, I perceived a thread of similarity running through all of them. Exactly the proper atmosphere for each gathering had been planned beforehand, and every detail that would emphasize either the reason or the importance of the meeting was carried out painstakingly. Time, place, music, lighting, words, even the garments of the participants, showed thoughtful, purposeful choice. Indeed, it seems as if every care had been taken to focus the attention of the audience on the central idea. Naturally, in each instance, the audience caught the spirit of the occasion. Now, this intentional thoughtfulness for detail, used with the sole purpose of creating the atmosphere designed to bring the audience in accord with the occasion has acquired its own name—"showmanship."

In former times showmanship was seldom employed intentionally except in the theater or circus; nevertheless, it has always been a welcome element elsewhere. Lately, since people have given thought to the ways of utilizing it, this effective tool has received such recognized value that today we see it in evidence on all sides —not only on the stage and screen, but also in business, in the pulpit, on the lecture platform, in school, in fact, in our whole social system. The idea back of it is sound; it is based on the reality that since the spirit is "the thing," the spirit must be made so obvious that none can escape it.

Wherever we are, there is one form of showmanship that we can not help but like—that which rings true.

How quick we are to approve a thing that is innately good! We take delight when we are given the opportunity to see good displayed attractively, because the good deep within our soul appreciates that its prototype has been given exactly the proper setting, the right form, or other suitable environment. But the type of showmanship that has always carried opprobrium with it, is that which may be classed as merely spectacular—an outward show of good with no reality behind it. We behold the form, but the form seems empty. We demand that works of all kinds be backed up with the substance of reality.

"But," no doubt you are asking, "does showmanship concern us? Surely, showmanship is an external thing. We are interested in metaphysics, which deals with the inner, the spiritual."

Yes, but is it necessary to make a distinction between the outer and the inner thing, since all is Spirit? If we are true to Spirit, what we show in thought, word, and deed will likewise be Spirit. Fortunately, not one of us lives to himself alone. Herein lies our opportunity to practice our belief that all is Spirit. While we most ardently desire to realize our true relation to Spirit, we recognize all others as Spirit also, if we are consistent; then we show through our thoughts and deeds toward them that we see them, ourselves, and all creatures, in their real spiritual relation of perfect children of God. We all are equal in God. We should show others that we not only affirm, but also know that Spirit is indeed the only thing, the only power there is.

THE ESSENCE of practical Christianity is the conscious use of the power of indwelling Spirit. God's law reveals that the process of giving goes hand in hand with the process of receiving; therefore this law extends to all God's gifts that we receive. These too must be given out if they are to express their full power. These ideas need not be passed on by word of

mouth, although, of course, they may be. However, we often find that the most effective way to show our faith in the power of God is to regard the person or the affair in the light of true understanding, and to affirm silently that God's perfect law and order be manifested.

To be more specific: A child had spinal meningitis. The doctor, who was a neighbor and also a close friend of the family, believed that the case was hopeless. His wife upon hearing his conclusion went to see the child. Now, this wise woman believed that healing lay, not with drugs, serums, or man, but with God alone. Sitting there beside the unconscious boy she declared silently that he was perfect in God, that God's activity in him was normal and perfect, and that through the Christ in him there was no hindrance whatsoever to his immediate and complete acceptance of God life. To the delight and amazement of the other watchers, the boy very shortly grew strong enough to speak; then he began to call repeatedly for the doctor's wife. She stayed with him day and night, constantly knowing Truth for him. Gradually, human belief accepted the fact that he was no longer in danger, and joined with the boy in proclaiming, "God kept me here." In this crisis the doctor's wife, using the law of Spirit to transcend belief in illness and death, showed Truth divinely.

WITHOUT condemnation, let us consider the method by which another Truth student met a similar situation, even the same disease thought. She went to the parents of the child, taking with her some literature about spiritual healing. She asked the parents if they believed in divine healing, but they replied in the negative. Because of the woman's knowledge that God does heal, the child sensed her ability to help her, and therefore kept calling for this neighbor. "You treated her, of course," I said. "No," she replied. "Why should I? If she had recovered, the doctors would have received the credit and not God." The child did not recover. "The parents must learn their lesson," the

neighbor explained, quite certain that her opinion was right.

Those of us who have seen God's perfect life and health come pulsing back into bodies that have been pronounced "almost gone" realize keenly what happened. This second woman failed, because of the personal limitation, when she had a most glorious opportunity to show the power of God. What if the particular school of Truth to which she belonged did not receive the credit of man? What if man did not give God the credit for it, then and there? Who are we to judge what God's plan of lessons for another may be? Affirm that God is life, and hold to that certain knowledge. We need only to know that whatever God has planned for any of His children is good and that good includes life. Truth does not need man's opinion, or approval, to make it so. Truth is. The life of that girl in itself would have proved a glorious, pulsing testimonial to God's healing power, a fact that would need no confirmation.

We are not to be concerned with results. We set God's law in motion when we see the opportunity. Treating then becomes a matter of divine coöperation: we show our faith in the power of God when we ask; God shows us how perfectly His law works for us.

WHILE all of us do not meet experiences like the foregoing, there are few who do not encounter numerous opportunities daily, in the usual walks of life, to show the truth of God's power just by using what we know of it. Like Jesus Christ, our Master Way-Shower, we too claim for ourselves: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

Just to the extent that we use the understanding of Truth that we have do we fulfill our divine purpose of bearing "witness unto the truth." But if we manifest a negative condition, such as illness, we show by our manifestation that we have given power to some

other idea than the principle that God is health. If we are glowing with God's radiant health, it is evident to the casual observer that we have caught and held the vision of health. If we are showing forth success and prosperity, we are likewise indicating that we know God as abundant supply. On the other hand, if we are only moderately successful and prosperous, and intermittently poverty-stricken, we show that only spasmodically do we believe that God is our supply. We can only show forth as much of Truth as we know, for "As thou hast believed, so be it done unto thee."

Obviously, if we desire to show forth more of God than we now are doing, we must enlarge our mental capacity to perceive the attributes of God. To do this let us first analyze ourselves and our environment carefully and thoroughly to see just wherein we are limited in our ideas of Spirit. Deny the lack and affirm that the good is and is for us, God's children. Stay with the true thought persistently, until the mind is convinced and at-one with the reality that there is nothing but good.

If wishing to demonstrate harmony and joy we treat ourselves for these God attributes, then a few minutes later open a newspaper and become interested in accounts of trouble, disaster, and war, we nullify our treatment. Likewise, we should remember that we have just as much of God in ourselves as we see in other people, both known and unknown to us.

We should expect to demonstrate good constantly and perpetually. However, to have constant demonstrations of good, it is necessary that we think in line with Truth consistently and fearlessly. Our acting on the principle that the law is always right transforms a vacillating belief into certain, immovable faith.

ONE TIME I was caught in the consciousness of limited salary and numerous bills. For years, I schemed and maneuvered, trying to reach the time when I could get the bills all paid and "go on a cash

basis." One day, as I started again to charge some groceries, the idea came to me that if I was ever to become cash conscious I should begin where I was and pay cash then and there for what I bought. I opened my purse, saw that I did not have enough to pay for the goods I had ordered, selected only those that I could pay for, paid cash for them, and took them home. Pay day was almost a month distant, and I was still in debt, "broke," but, joy be! on a cash basis at last! I confess that as I walked home I wondered how the family would get along, but immediately I began to reverse this thought of lack by realizing that God had led me into the fulfillment of my desire. I affirmed, *"God is my mighty resource, and God does not want any of His children to lack any good thing."* By the time I reached home I was without fear as to the outcome.

But as I started to get dinner, I discovered that I had no bread. Immediately I affirmed, *"There is no lack; God is infinite supply."* Scarcely had I finished saying the words when a knock sounded and a neighbor, with whom I had talked only slightly before, stood in the doorway explaining that she had just baked some rolls, and happened to think that I might like a pan of them.

From that day on, either money or its equivalent has come to us just as we need it, and I know, through doing, that I can pay cash. On this one point—*God is my unfailing supply*—I founded my understanding of the law of Truth, completely and to my entire satisfaction. While this may seem like a small demonstration, any one who has been bound by the "bills'-exceeding-one's-salary" idea and has known the struggle of "keeping one's head above water," will understand that it took courage and real faith in the law of Truth to act on that law until we experienced the joy of being freed from the old bondage.

WHETHER we realize it or not, we are using some degree or quality of showmanship of Truth every

day. We employ showmanship of the good while we are showing forth what we are—the real, free, released God being that each of us now is. We put on a spectacular performance, which has only a false front, when we show any phase of life that is not in accord with the premise, *"God is the only power, and God is good."*

From time to time, then, let us ask ourselves, "What are we showing?—the real God-being, which is health-full, success-full, and peace-full?—or are we staging spectacles of their un-Godlike, and therefore unreal, self-made and self-accepted opposites?"

We may go to amazing lengths to present a spectacle centering about illness, poverty, hard times, or maladjustments, but when we turn the scintillating light of Truth on it and reveal the fact that "God is the only power and God is all," what becomes of our self-imposed and self-accepted spectacle? We behold it for what it is—just a collection of distorted ideas!

Spirit, or God, is the central idea of our very existence. Having acknowledged this reality, are we as careful to show only the perfect attributes of Spirit and see that they are as thoughtfully displayed, as a window-decorator is in exhibiting his employer's wares? Are we as particular to allow our home to reflect only the divine qualities of love, harmony, understanding, and beauty, as a stage-manager is to create the proper atmosphere for a theatrical performance? Are our words as consciously guided toward one end—positive, constructive, healing Truth—as the speeches delivered at a civic luncheon are directed toward their recognized goal? What is the "theme song" of our life? By our individualized expression of joyousness, understanding, love and life, those who associate with us can recognize us as real, practicing Truth believers as readily and surely as they recognize radio artists by their recurring introductory and signatory refrains.

BECAUSE we recognize and accept Jesus Christ as the perfect interpreter of the divine idea, we know that it is the part of wisdom and joy to look often into the Biblical record of His life. Through His example and teaching He showed us how to meet any situation. He constantly performed miracles, which we now see as the natural result of the understanding application of Principle. With divine showmanship the Master showed us how we, too, can use universal Principle according to the unchanging, infallible law of Spirit. He lived in the now, dealt masterfully with the real, and thereby showed us through His acts that the spiritual world is all that existed for Him, for He said, "I am from above . . . I am not of this world."

In Jesus' time, owing to the belief in a conflict between the powers of good and evil, many of His deeds seemed exceedingly dramatic. Therefore Jesus was often requested by His disciples and others, among them His mother, to perform miracles. To satisfy the curiosity of the onlookers was not always the motive of their asking, but more often it was a desire to exalt their leader as a man. In their eagerness for Him to display His healing power, these friends forgot that He was Spirit, and regarded Him as a most wonderful miracle-working personality. Because of these attitudes and because such display for "display's sake" is not in line with Truth, Jesus refused all requests to "show off," and continually declared, "I speak not from myself: but the Father abiding in me doeth his works." He forever exalted Spirit, and denied the personal. We see Him always guided and led from within. He had nothing whatever to do with any spectacle that was empty of the reality of Spirit.

BUT Jesus was always using His power, had the disciples only realized it. He understood Truth completely and in its grand totality. He knew that He was the Son of God and was never separated from the God power. Whether it was His taking a glass of water in

gratitude to the giver, the tender placing of His hand upon a child's brow, the feeding of the multitude, the indignant expulsion of the money changers from the Temple, the healing of the sick, the removing of the weighty condemnation of sin, the raising of the dead, or His triumphing over death, He demonstrated Principle with consummate artistry and complete success. Since every thought, word, and act of His was consciously aligned with Truth, Truth spoke for Him through eternity. Being perfectly attuned with Spirit, the atmosphere of peace and good will that He consciously expressed then, endures now, and shall forever, to such a degree that whenever His name is spoken in love, then peace and good will are immediately made manifest.

The practical Christian, using Jesus as his model, seeks the same conscious unity with his Christ indwelling. Our holding the scintillating light of God's Truth steadfastly and faithfully on every daily problem will reveal to us that adversities, trials, and discords are mere shadowy nothings, unworthy of our slightest thought, since all is good with the complete perfection of Spirit. Realizing that he is "hid with Christ in God," the practical Christian consciously lives and moves in Spirit and interprets his life and the lives of his associates from the same true spiritual basis; therefore, he too is a good showman, a divine showman of God's perfect works. Such a one could not keep his light hid if he would, because conscious unity with the Christ indwelling always shines forth in a multiplicity of good works.

If we are actually demonstrating Truth principles in our life, we need not be concerned about what others think of what we are showing. The real in them will recognize the genuineness of our attitude, the integrity of our intention. Having once caught the vision of the real they, too, will see it being manifested and displayed with increasing clearness of understanding and

frequency of occurrence. Soon they will seek to learn the law and speak the word "with healing in its wings." These beholders, reached with Truth through the real self, are inspired to seek, to learn, and to help others to do likewise.

Indeed, he who dedicates himself to consecrated mastery through the Christ ideal, and who consciously aims at making Spirit the sole manifested power, not only in his own life but also in others, most wondrously and effectually demonstrates master showmanship of the divine ideal. As practicing, practical Christians, then, let us follow with divine showmanship the great Way-Shower and use the Truth of Spirit instantly, courageously, understandingly, and constantly until every child of God knows consciously and shows eternally that *"Spirit is all!"*

INCARNATION

By KATHARINE V. HOLSTE

The hour is come, Beloved. Lo, I pass
Silent adown the dim, dream-vaulted ways
Of holy contemplation, till I stand,
In adoration deep, before Thy face.
Humble, yet altogether without fear—
Reverent. Here wordless converse shall we hold;
Enmeshed in love's at-one-ment, Thou and I
Shall whisper sacred mysteries—and then
Alight from Thy white shrine within myself,
Athrill with Thy great wisdom, love and power,
I am no more myself—but Thou made flesh.

The Fourth Leaf

By ALBERTA FLANDERS

Part I

"IT'S GOOD to be home," remarked Joan enthusiastically to Natalie Sherwood, the chum of her school days, married now and living with her husband and baby across the street in a white-painted, green-shuttered cottage. A cottage, Joan was thinking, as pleasantly New Englandish as the more pretentious Colonial-type home of her childhood, which she was visiting for the first time in four years; meditatively she compared it with stucco and Spanish bungalows that she had occupied in California.

Leaving the larger house behind them, the two young women followed a footpath through a daisy-starred field at the rear—knee-high with mixed alfalfa and clover. The field sloped gently to a babbling brook, where they used to play as children.

Suddenly Joan, uttering a little exclamation, bent over to pick a clover, which she held up for Natalie to view. "See the fourth leaf," she exulted, laughing.

"That's luck for you!" remarked Natalie. "But you don't need the fourth leaf of the clover, or anything else, if you ask me, to bring you luck. You have it."

Natalie was laughing too, but Joan's sensitive ear caught a note of strain under her friend's merriment.

She straightened slowly, twirling the clover leaf between thumb and forefinger of one hand.

"Just wish!" Natalie directed. "You'll get it, you know. All you have to do is to wish for something, and it comes to you. Lucky you!"

"It's not the fourth leaf of the clover or any other material thing that brings me what you call 'luck,'"

Joan answered softly.

"Oh, I know! We—your Maine friends, I mean—have been hearing of the marvelous new philosophy you went in for while you were in the West. Still following down that trail, Joan?"

"Yes," said Joan. Just that, warned by an edginess in Natalie's voice that this was not a time to say more.

Joan and Natalie went on to speak of other things —Joan's travels and what the "gang" at "home" had been doing. It was not until the afternoon was far spent that the matter of "luck"—so called—came up again. Joan had made an optimistic remark concerning the recent business slump, from which she found many of her old neighbors and acquaintances suffering, and Natalie turned on her almost angrily.

"I think you believe in fairies, Joan," she accused. Then, probably sensing that she sounded fierce, she tried to laugh it off. "If you don't you ought to, for I'm convinced that fairies work for you."

JOAN stared—rather stupidly, she thought afterward—her mind busy connecting the remark with the one that Natalie had made about the fourth leaf of the clover. There was the same undercurrent. A note of bitterness. What caused it? Could Natalie be jealous of her prosperity, Joan asked herself. If she were—well, Natalie too could be prosperous, she and her husband. They were not, Joan knew—but she did not know it from Natalie. Six months before Tom Sherwood had lost his job. There were payments on the cottage overdue, hospital bills also. Other friends had told Joan; but Natalie had gone about in a proud, tight-lipped silence that shut Joan out of her confidence.

Natalie was quoting now in a high, brittle voice; "Oh, well, 'if wishes were horses, beggars might ride.' But magic doesn't work for me, Joan."

Magic! Joan felt her breath catch in her throat. Was it all nonsense that Natalie was talking, or did she

actually hold some vague belief in an unearthly power, a "luck" that works for this person but does not work for another?

Impulsively Joan tried to see herself through her friend's eyes. In a time of seemingly widespread business slack she knew that she was succeeding—perhaps amazingly, it might seem to those who had not seen her for four years. Unaware of a power for prosperity, needing only to be used—a power that is no respecter of persons—might not fanciful Natalie, and even others less fanciful-minded feel that the story of Joan's difficulties overcome, savored of the fairy tales that Natalie and she had read in childhood days? Read in this very meadow down by the brook? She thought of wishes made here years ago—on a four-leaf clover, perhaps—and fulfilled. Suddenly. Amazingly.

Yes, to Natalie, to others, it might well appear as though Joan's wishes were horses, galloping, not that beggars might ride (Joan knew that, ideally speaking, there are no beggars, but only God's children, all heirs to all good), but swiftly over land and sea to bring to her—a friend that she needed; a change of environment that she might grow; contact with editors who bought her stories; other blessings too numerous to enumerate. Magic, indeed, to those in ignorance of the principles for which she stood.

"WELL!" At sound of the monosyllable from Natalie, Joan roused herself out of the abstraction into which Natalie's remarks had plunged her. She looked into the eyes of her friend and saw there a seriousness that besought even while it seemed to ridicule faintly. Somehow it made her aware that a moment had come when she could speak a Truth message without antagonizing.

"You're right about one thing, Natalie," she said. "I do believe in wishing."

"I knew it," Natalie triumphed. "And do you make your wishes on the fourth leaf of the clover—always?"

With that new-awakened sense of hers Joan felt

tears beneath a bright irony in Natalie's voice, tears aching to be shed, a brave spirit trying to carry on supported by will power alone. Perception of this made the smile that she gave back to her friend very tender. "No, Natalie," she said, "I don't believe in luck signs, and even if I did I'd seldom have an opportunity to wish on the fourth leaf of a clover, because my work takes me into cities mostly."

"But," persisted Natalie, "you said you believed in wishing, and to me faith in signs and the making of wishes belong in the same category."

"I think there are two kinds of wishing," Joan explained. "Wishing on the fourth leaf of a clover, which by superstitious persons is supposed to be lucky, I'd class as trivial. A futile kind of wishing that may even, in some instances, run into daydreaming—perhaps fantasy, in extreme cases, where the wisher makes of his wishing a means to escape reality."

"Reality!" Natalie echoed blankly.

"Yes," said Joan. "Take a young girl, for illustration, not very well educated, whose daily life is lived amid drab surroundings. She becomes a moving-picture addict, we'll say. In the motion-picture house she escapes from the grayness about her. Living while there in a make-believe world, she starts wishing that she may become a permanent resident of it. She wishes, not that she may be borne off by a plumed knight on a white charger, for that is outmoded, but that she may become the bride of a millionaire, or be wedded to her favorite film star. Or, in the case of a young man, he may see himself boldly telling the boss (whom he secretly fears) where to get off, and in no time at all is himself occupying the boss's chair, at his roll-top desk, behind a door marked 'Private.'"

Natalie nodded. "Yes, those are types with which we all are more or less familiar. But what about the second kind of wishing, Joan?"

(To be continued)

Painting Life's Pictures

By LOIS MILLER BRUCE

PICTURES, pictures, pictures! all hung with an elaborate attention to detail! The observant visitor to art exhibits or museums cannot but be impressed by the extreme solicitude shown in the hanging of each individual painting. Every precaution is taken to provide the proper lighting; rails prevent the guests from inspecting the works at too close range; background is handled so as to accentuate the salient features of each picture—it is all studied with minute care calculated to produce on the public mind the exact effect desired.

Perhaps the tyro may wonder at the pains indicated, but the artist knows that three principles are essential to successful art work, whether it is judged from the standpoint of the creator or of the observer: perspective, proportion, and light. The artist must embody these three elements in his picture, and the exhibitor must accentuate them before either may be considered successful.

Perspective is necessary to give reality to a picture. If one studies a modern oil painting at close range one is likely to see nothing but daubs of paint; the sense of naturalness, of space, is entirely lacking; the illusion of distance is absent. Proportion gives balance and harmony. The objects represented must be portrayed in their proper relations to one another. If an artist depicts a man standing by a horse, and the man appears twice as large as the horse, the critic quickly says that the artist has no sense of proportion, his picture is out of balance. Then lighting gives emphasis to the purpose of the work. The central figure or feature of the picture must catch and hold the eye by exactly

the right amount of light and shadow, and the lighting of the remainder of the picture must not detract from it.

Perspective, proportion, and light—are not these also metaphysical principles? Are not these elements, so important in the realm of art, of equally great significance to us as individuals, as we paint the picture of our great experience upon the canvas of life? Can we not apply these art principles in a broader sense?

IN THESE trying days when we have such constant reminders of maladjustment on all sides of us as well as in our own experience, sometimes it seems as if the whole world had lost its sense of values, its faith in itself and God. All phases of life seem to be off center, out of balance, lacking in equilibrium.

It is an open question as to whether modern civilization has had a true sense of values; certainly it has not exhibited any recently. In the boom days everything was judged from a material standpoint. Now at last a realization that dollars won't buy happiness or peace of mind is beginning to penetrate the consciousness of the race. On the other hand, we all agree that a lack of the comforts and necessaries that dollars will buy is not conducive to contentment and self-expression, either.

We gain little by refusing to recognize that there prevails today a serious depression in the economic experience of mankind. Since we know it exists we may be sure that it has a cause. This cause is to be found somewhere in the consciousness of the race, and it certainly is our duty to do all we can to remove it. We do not have to go so far in our acknowledgment of this situation as to accept it as being the law to us individually; we, of course, can protect ourselves by declaring that it cannot touch us, by invoking divine protection, but at the same time our help is needed in solving this world-wide situation.

The attention of the whole world seems to be riveted

on the creature comforts, mere food and shelter. Is it not clear then that what we need as individuals and as nations is a keener sense of proportion, a truer perspective, a readjustment of light in order that the true essentials, instead of secondary interests, may be accentuated? How much of our time is spent in contemplation of the things of the kingdom? Most of us would be ashamed to admit how small a portion of our interest is directed toward the "eternal verities." The needs and pleasures of the "sense man" have their place, it is true, but we should not allow them to divert our attention from the center of the picture.

WE HAVE failed to observe that the sunsets are just as gorgeous, the song of birds is as sweet, the flowers as fragrant, as in prosperous times. As far as supplying our temporal needs is concerned, look at the trees! They do not worry lest the rainfall be too meager. They trust nature to take care of them. As creatures endowed with much greater intelligence and understanding, shouldn't we trust, as implicitly as the trees do, the Power that put us here? When we look at it calmly, we know that God takes care of us. Then, why do we worry? We act almost as if we should be surprised if our prayers were answered, as if we did not expect them to be. Suppose the material accumulation of a lifetime has been swept out of our possession, we know that "it is your Father's good pleasure to give you the kingdom." We do not have to know the particular channel through which our good may come back to us, but if we view life with a proper perspective and do not lose our sense of proportion—if we seek first the kingdom within—we may be sure we will be fed.

It is now as if we were viewing this phase of our experience at too close range. Why not try taking a bird's-eye view of life for a while? A year from today, ten years hence, we shall not remember whether we had buttered mushrooms for dinner or whether our meal was corn bread and molasses. What difference

will it make in the long run? Can you recall what clothes you wore or what you had for dinner, say, on December 14, 1931? But you can recollect with pleasure the look of gratitude in the eyes of a friend for whom you did a service a year ago. We need to place more emphasis on the lasting things in life, the worthwhile interests. We need to train ourselves to think in larger terms, with greater scope. We ought to view everything in a more spiritual light.

Within the heart of each of us is the true light of Spirit. If we focus this light of spiritual discernment upon our problems, divine intelligence will disclose to us the way out. Each step is clearly revealed to us by this power within us. Its rays are penetrating, nothing can obscure its guidance except our own lack of faith. Matthew tells us that even Jesus could not perform many healings in His own country because of the unbelief of the people. If we do not expect God to show us the way, nor trust Him to do so, we ourselves will be living in the shadow of our own ignorance and unbelief, instead of the sunshine of divine guidance.

IN THE language of our figure we should step back and view life with a longer perspective, a truer sense of proportion, as disclosed by the light of divine love. We know that we are eternal Spirit now. In reality there is no yesterday and no tomorrow, only today, and today is only a grain of sand on the shore of eternity. Why should we be perturbed because today is more stormy than yesterday? When we pray, "Give us this day our daily bread," is it just today's bread that we ask for, or is it next week's cake that we are contemplating? Why can't we be content to live and enjoy today, and let go of our anxiety for tomorrow?

It is a trite saying that we must have our rainy days in order to learn to appreciate the sunshine. In other words, we must have something with which to compare the good. We would soon tire of cake if we made a whole meal of it. Here is embodied another principle

of art—contrast. It is an important point, which should be recognized. When our life becomes truly harmonized, adjusted to the standards of perfection, contrast will not play so important a part as at present. But we can incorporate it in our life now by demonstrating the manner in which we face our problems, as compared with those who have no understanding of Truth.

Now while the world at large is painting its pictures with lugubrious blues and indigos, we can remember that there are seven colors in the rainbow—and seven is a perfect number! Why limit our pictures to two hues? It helps to blend in a little of the golden yellow of love. We might also add a few rosy tints from the sunrise of the better day that is dawning.

FINALLY every picture has rhythm. Some paintings contain little that represents action, and impress us with a sense of peace and poise. Others seem to catch an instant when everything is vividly alive and moving. The rhythm is speeded up. But always, in true art, there is that balance, that sense of equilibrium which indicates perfect control.

Just now the world seems to have lost its true rhythm. Many persons and even whole countries seem to be in a perfect fever of action. Yet it gets them nowhere, accomplishes nothing, is apparently misdirected. Where is their balance? The ancients had a saying, "To him who can perfectly practice inaction all things are possible." They knew that there is a true state of poise and balance, a rhythm of life, which can be embodied in experience; and that misguided energy is apt to be disastrous. This is certainly a time, when an hour a day spent in perfect inaction would do more to restore the world to its true balance, than a day of frenzied running around. We must not judge by appearances but "judge righteous judgment." Appearances just now are most deceptive, but out of this situation is coming a keener sense of proportion, a more true perspective.

"But," some one will say, "I have been doing that,

and things seem to grow worse instead of better. Why is it that my prayers for others seem so often to be answered, but so seldom those for myself? I can't seem to help myself a bit."

My friend, in an understanding of proportion and perspective lies your explanation. You are far enough away from the other person's problem to see its solution, you can take a broader view, and you are entirely willing to leave the answer to God. You trust Him with the other's difficulties. As for your own puzzle you hold it so close to your eyes that you distort your view of it. You see nothing but the problem and its complications. You don't put it in God's hands, leave it there, and forget about it. No, you snatch it back, hold it in your consciousness constantly, persist in contemplating all its unpleasant angles.

If you can learn to leave the other person's perplexities in God's hands, surely you can learn to do likewise with your own, although it may be somewhat more trying. And in helping others may lie your own salvation. We all know that whatever we wish for, pray for, entreat for, in behalf of another, we must be willing to see manifest in our own experience. That is the way the law works. Therefore, if we help some other person to find his way out of his troubles, we are at the same time opening the door to our own freedom.

OTHER questions now sometimes heard are: "What have I to be thankful for? Haven't I lost my home and all my money? Where is this God of love?" Again we need to apply our true standard of values. Let us not blame God for the mess the world seems to have made of itself. Our God of love is greater than a whole universe of material possessions. It is quite possible that we as individuals were doing what the great mass of humanity did—centering our love and attention too much on the "treasures upon the earth."

Of one thing we may be quite sure: we can be sincerely thankful for our knowledge of Truth. Imagine

your plight, if it were not for your faith in the God within you? Few of us doubt the ultimate outcome of this, yet should we have the assurance that the situation would be righted, if it were not for our Truth-fostered belief? We owe a great debt to those illumined souls who have blazed the trail for us, who have pointed out to us the path of true attainment and self-help. There is little doubt that, to many of us, our faith as taught by Truth has been the only rock to which we could cling in this shifting world.

We may also be thankful that we know the law of cause and effect. Because we have lost earthly treasures does not mean that we have to remain in a state of impoverishment. The harder we strive to hold on to something we thought we owned, the more we limit ourselves. "Nothing goes out of my life except to make room for a greater good to come in" is a helpful attitude to take. The very act of letting go, trusting in God to return to us something better, opens the door for it to enter. One of the most constructive ways to put this law of cause and effect in operation for us, instead of against us, is to cultivate the spirit of true thankfulness. There are countless things for which we ought to be thankful.

THE FAMOUS line, " 'Even this shall pass away,' " may be most helpful in times like these. No condition is permanent. Life is change, growth, transition. Not even the depression can stop the onward march of evolution. Today's unpleasant circumstances will pass away, giving place to a happier tomorrow. "Only the good is real." What a beautiful thought to which to cling!

As we continue to paint our life's picture we must try to adapt ourselves to the idea that this is a period of reëducation and readjustment. We must regard the present critical moment, in its true perspective, as only an incident in the journey of humanity to the attainment of perfection. We must awake to a realization

of true balance and rhythm, an understanding of real values. By the light of Spirit within us we may see our world in exact proportion, with the proper perspective! Let us each strive, while painting our life's picture, to keep our sense of poise and proportion, a keen perception of color and perspective, and so illumine the whole with spiritual light. If we do this individually, the whole world must profit by it. Then we shall have done our best to produce a masterpiece.

My Freedom

By ETHEL CLINE TAFLINGER

I, who proudly prate of freedom, am not free
When chained to popularity's fleet hymn;
A breathless slave to every mob decree,
And custom's ever prodding, transient whim.
In trivial things to strive, so arrogant and proud,
This is not freedom—thus to shuffle with the crowd.

But ah!—to know that God within this heart of mine
Can touch my dreams to virile, burning flame;
That I, with step secure and power divine,
My highest heritage may reach and claim;
Then dare I walk with Truth, unshackled by a mask,
And joyously find freedom in each God-appointed task!

My Creed

By GRACE IRENE CARROLL

MY CREED is simple, embracing no doctrine or dogma. It contains only these two words: *God first.* To live it consists in definitely and purposefully placing God first in every issue and circumstance of my life.

As a child I was taught a creed that began with the sentence, "I believe in God the Father Almighty, Maker of heaven and earth." Regularly I recited it without ever giving much thought to the profound significance of the words. But what is really meant by the statement, "I believe in God the Father Almighty?" Does our conception of Deity have any literal concrete meaning for us, or is God merely a nebulous something, in which we express a belief, but about which we actually know very little?

Carlyle says: "Is there no God, then; but at best an absentee God, sitting idle, ever since the first Sabbath, at the outside of His universe, and seeing it go?" Perhaps all who read this article have advanced beyond the stage wherein God is regarded as a big man on a throne up in the sky somewhere; yet many still find it difficult to conceive of Deity. Partly this is so because we endeavor to translate God materially; to see, hear, or know Him through the physical senses. But God is Spirit, and can be approached and sensed only spiritually. First of all we learn to know Him as divine power.

But how do we know divine power—that something so intangible, so imponderable, so seemingly unknowable? Let us consider gravitation. We all believe in gravitation. Yet what is it? It is a power that operates universally, according to a definite principle or

law. In reality it is just one manifestation of the almighty divine power. We never doubt the fact of gravitation. We observe its effects constantly. In much the same way we can learn to believe in the divine power through observing its workings everywhere.

Scientists tell us that nothing is quiescent, that even the tiniest particles of a stone are in constant motion. Smaller than the molecule is the atom; smaller than the atom is the electron; more tenuous still is the ether; and so on. What follows? Spirit. Everything resolves into Spirit, into an all-animating energy, intelligence, or power—Divine Mind.

The great philosopher and thinker, John Fiske, says, speaking of Deity, "All the myriad phenomena of the universe, all its weird and subtle changes, in all their minuteness from moment to moment, in all their vastness from age to age, are the manifestations of a single animating principle that is both infinite and eternal." This animating principle is the creative Divine Mind, a power so vast, so infinite in resources, so varied in expression, that the human mind staggers in merely trying to conceive of it. It is that something which sweeps the planets around their orbits in boundless space and at the same time forms and fashions the beauteous symmetry of every atomic crystal of the snowflake. It is a power so awesome that it passes our feeble comprehension, yet one so intimate that in it we "live, and move, and have our being." We believe, whether we realize it or not, in God, the almighty divine power.

BUT to believe in a thing and to know it personally are two quite different things, and we want to know God in a sense more intimate than merely to observe, recognize, or catalogue Him. So we speak of God as life. But what is life? You never see life itself. You see only its manifestation. Life is the invisible divine power that animates all things from

trees to men. When we look at a tree we see its bark, its branches, its leaves. But the life of the tree—that indefinable something which manifests materially as what we call tree—that we cannot discover or put our finger on. When I think of my friend, I call up in my mind an image of the body that I know as his —his eyes, his form, his voice. But we never see the real body of any one. That body is spiritual. It is a matrix, into which physical particles are built for material manifestation. The real you fills your body just as water fills a sponge. It is that invisible divine something which animates the material body of flesh, blood, and bones. Without this animating something, which we call life, our blood would not circulate nor our food digest; for divine power is subconscious as well as conscious in its operations. God is life.

HOW, then, does this realization benefit us? Jesus said, "Seek ye first his kingdom, and his righteousness"; seek, that is, *God consciousness.* Why? Because without the constant aid of this divine power we are impotent. The whole life of Jesus Himself is an example of constant reliance on the divine power. He plainly stated that without it He could do nothing. If we give the matter thought, we shall realize that the person who influences us most profoundly is the one who lives consciously in the presence of this indwelling spirit, whose life is a living attestation of this simple creed: *God first.* Going over the life of the Savior, we cannot but be impressed by His perfect adherence to the creed, *"God first,"* that He taught. Spiritualmindedness! Conforming not to the world, but always to the dictates of an inward "still small voice."

Paul admonishes us to "have this mind in you, which was also in Christ Jesus"; that is, to turn our thoughts ever Godward, to forsake worldliness, frivolity, and sensuousness, and to follow Him, to live ever closer and closer to the divine presence and power, to

realize the rule of Truth in our inward being by placing God *first.*

To lean ever thus on the divine power is to be successful in all that one undertakes. For it is divine power that is the source of all our inspirations; it is that something which invisibly shields us from all harm; it is that which draws to us our needed supply, and which continues to bless and prosper us in proportion to the degree in which we open ourselves to a recognition and utilization of its presence. When Paul said, "I can do all things in him that strengtheneth me," he was talking about this inscrutable inward Spirit of power. When we keep that divine power ever consciously working for us, it accomplishes wonders. Make your creed a living one. God first! There is nothing else so important. For the sake of your health, your happiness, your finances, your spiritual well-being, this simple creed should be lived—consciously lived. Surround yourself with this aura of divine power as with an invisible garment, and look to it continually for wisdom, guidance, protection, and supply. It will never fail you. Not long doctrinal statements of belief, but constant, conscious contact with God—let that be your creed. For what you grasp only intellectually may at any time be overthrown by some new argument; but what you realize inwardly, what you live, is yours forever. To feel Spirit within you, to see God in everything, to make a habit of sensing the divine power back of all that you do, or say, or are, this it is to put God first. All else is secondary, a mere means to an end. The end, the essential, is your realization of the divine power—is your knowing the Truth.

LET us see how we can make practical application of this belief in God, for we want to learn to utilize what we believe and to make our creed a living thing. We awake in the morning. The mind is full of some material task left uncompleted last night. It

importunes, and we are eager to go at it. But our creed says, *"God first!"* We must first "tune up" for the day by meditation, spiritual reading, and communion with the divine power in the silence. Would we play a violin before we had tuned its strings, and expect to make good music? *God first;* then harmony for the day to follow. Perhaps duties or worldly interests press, and we feel that we cannot spare the time. Then let us rise half an hour earlier. Take time or make time for God. There is nothing else so important. No business of life can dispense with this necessary preparation, this gathering of wisdom and strength in the silence.

Or take another simple illustration of the working of our creed. Consider praise, for instance. Every one likes to be praised, to be appreciated, applauded, because praise in its true meaning stands for goodness, for worth. To pretend indifference to what others think of us is mere pose, and to practice such pretension is pernicious. But if it so happens that some inward consecration to duty says that we must incur blame, or at least do without commendation, then he who serves God first rises above praise. To dare to do right or to voice Truth in the face of misunderstanding or disapproval means devotion to the creed "God first." He who knows the soul's true happiness never hesitates to decide concerning this creed. He always puts God first, and the world's approval afterward.

WE SUCCUMB so easily to little ailments of the body—headaches, colds, small accidents or pains. The body seems to rule and govern us. But the first commandment given to Moses was, "Thou shalt have no other gods before me." This "me" is the divine power, the Spirit within us. To allow the material body to rule and govern us is to break that commandment. When some inharmony sweeps over us, we should remember our creed, *"God first,"* and, by placing Him first in consciousness, expel the inharmonious situation. If, when we have a headache or a cold, we

should sit quietly in the silence for a time, acknowledging God as the power in which we "live, and move, and have our being," affirming our completeness in Him, we should discover that this power is as real as an electric current or as gravitation, and it would fill and thrill us in every nerve, cell, and tissue in proportion to the intensity with which we put ourselves *en rapport* with it. Relief inevitably would follow. There is nothing abstract or theoretical about this. It is as demonstrable as a proposition in Euclid, and is being demonstrated constantly by those who understand the meaning of our relation to Deity. It is merely putting into practice the healing principle of Spirit, or divine power, as taught by Jesus.

IMPLANTED in all of us is a restless seeking for the divine. Do we not all know it? Are we not always catching sight of God in nature and in others' hearts? We lock upon some beautiful scene, some quiet sky, some lovely lake, sea, or mountain, permeated with peace, serenity, and spirituality, and something stirs within us a yearning for an intangible, indefinable good, a reaching out and a groping for some higher satisfaction than our everyday experience affords. What is it? It is the Spirit of God seeking to express in and through us. It is that inward voice which says to our restless material ambitions, "Peace, be still," and commands, *"God first!"* It is that something in each of us which says, "The lesser things, which so occupy you, are of no consequence. Only God matters." "Come unto me . . . and I will give you rest." And this coming is actually our putting God first in all things. The promise in Isaiah is, "I will go before thee, and make the rough places smooth." The divine power straightens out all our tangles, simplifies all our problems. David says:

"There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,

To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone."
"A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee."

How so?—we ask. The answer is plainly stated: Because "thou hast made the most High thy habitation." Because we have put God first, and this protecting, invisible divine power is operating at our invocation. Keeping the divine power back of all our activities insures their success and our own safety.

WHILE our heart clings to material things, while we find our chief delight in human praise and in material luxuries, while we seek God only in moments far apart and with tepid ardor, while we are swayed by every wind of opinion, we have not yet begun to live by the simple creed: *God first.* Why is the world so weary? Because it is self-seeking. Men want everything except God—money, health, pleasures, the material things of life. These things, to be sure, are not bad or undesirable in themselves; they are merely secondary, and they should not be made an end. They follow naturally when God is placed first. As self-seekers we are always self-defeaters, for we no sooner grasp the things desired than we realize their insufficiency—their inadequacy to satisfy. Nothing really satisfies us except God.

But in our deliberately placing the things of Spirit before the things of the body there is rich reward. It is a case of letting go the secondary and unessential in order to grasp the real, the essential; of letting go of the lower to take firmer hold on the higher. Not intellectuality, not the prestige of wealth or position, not human praise, but this simple reliance on the divine power, is what makes us great. Daniel practiced putting God first, and when he was thrown into the den of lions the spirituality that radiated from him was such

an invisible armor of defense that even the ferocious beasts felt and responded to it and were quieted by it. Surrounded by the divine presence we are immune to all evil, and nothing can hurt us. But the price of achieving such effectual power is complete, single-minded concentration to the divine will.

When we definitely and consciously put God first always, when we think of Him, not now and then, but all the time, when we have learned to see the divine power back of all that we feel, say, do, or think, then we not only shall have adopted this creed, *God first,* but we shall have learned to live it, and we shall say with the saints of all ages, "Not I, not I, but Thou! O divine Power, surround me, shine through me, use me, fill me, fill me! God first!"

Thine . . . the Power

By M. I. HOLLAND

When the outer world is hushed and still,
Alone, in silence, at the noontide hour
In sweet communion, we do learn the will
Of Him who is the Source of power.

His will, so full of charity and grace
That simple things, the flower, the bird;
And sun, and sea, seem—unto a race
Illumined—treasure, in mystery shared with
the one Source of power.

Then must we always, ever, send
Rich thoughts, to bear the trust
Of making clear, to every friend
Who does not comprehend, the just unfolding
of omniscient Power.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, SEPTEMBER 4, 1932.

Unity Subject—*Cause and Effect.*

International Subject—*Evils of Intemperance.*—Isa. 5:11-16, 22, 23.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

13. Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst.

14. Therefore Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend *into it.*

15. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled:

16. But Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23. That justify the wicked for a bribe, and take away

the righteousness of the righteous from him!

GOLDEN TEXT—*Drink no wine nor strong drink.* —Lev. 10:9.

SILENT PRAYER—*I stand fast in the freedom of the Christ Spirit, and I seek to reveal its workings in my daily life.*

The woe that Isaiah pronounced upon the intemperate is the inevitable result of following "the works of the flesh." Among other acts listed by Paul in this category are "drunkenness, revellings, and such like."

The overcoming of sense appetite must come through a new focusing of the attention, a new motivation of mind and heart, on the part of the individual. Virtually every one understands the effects of alcoholic stimulants on both mind and body, but not every one knows how to gain the temperate outlook on life that renders indulgence in hurtful things undesired.

How to lose all appetite for forbidden fruit is the problem. To this end temperance must be seen to apply to every avenue of life expression. As "brevity is the soul of wit," so is moderation the soul of balance, of true judgment. The one who would be level-headed must supply himself with the right sort of ballast. The spiritual standard of thought and conduct supplies this; sense standards do not.

Lack of true understanding results in captivity of mind, soul, and body. There are captives of ignorance, of appetite, of poverty, of disease, to say nothing of the captive citizens of any community in which lawlessness is allowed to prevail over peace and order. Chief of all the list is captivity to one's own limited ideals. Those who consider prohibition in the guise of an infringement of their personal liberties fall under such a heading. "If meat," said Paul, "make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Every one admits that alcoholic liquor is bad for the drunkard, for the one who has lost control of his will

power and does not know "when to stop." But the personal man cherishes the idea that he knows when to stop, that he is in control of his own volition. The law of cause and effect is not set aside by nature especially for the benefit of such a person. Indulgence in any degree weakens the will power in that same degree. Total loss of self-control may not result outwardly, nevertheless there is a total missing of the mark by the one who indulges in alcohol, in that he misunderstands the law of life and is satisfied with sense standards of conduct.

The one who looks to "the work of Jehovah" and considers "the operation of his hands," on the contrary, soon gains an entirely new set of values, a different pivot of all his actions. He learns that he is not a unique product of God's creation, subject to no law but that of his own choice, but that he is one of a race of beings all of whom are inextricably bound up together in the law of good. He sees thus that his own highest good is to be found in willing, even glad, obedience to the law that is best for all. In fact, he finds himself following the law of love, and thinking first not of himself, but of others: his thought is not of forcing them to carry out his ideas of what is right, but rather of leading them by the masterly governing of his own thought and conduct in conformity with his highest ideal of right living. Only by example can the law of love be fulfilled.

Mahatma Gandhi is said to have won over the high-caste students of a school in India to do their own work, including the most menial duties, which had before been performed by servants of the lowest caste, simply by living among the students as one of them and, at the same time, doing for himself all those tasks which would ordinarily have been done for him by servants. His example won the students to a new ideal, whereas precept, without example, had until then failed.

The weight of public opinion has been called one of the most powerful forces. The temperance movement in this country has not yet had public opinion wholeheartedly back of it. Once that opinion lines up solidly

behind the movement, prohibition enforcement will become as obsolete a term as laws against witchcraft and sorcery are today. The law will then be fulfilled eagerly, even competitively, for every one really wants to be in line with "the will of the people."

What we need is a leader who can fire the imagination of the masses with enthusiasm for true spiritual freedom in Christ. Such a leader we have in Jesus Christ. It has become the fashion to think of Jesus too often as an outmoded, if not altogether mythical, personage. But He is right here in our midst today, and it is through Him that "Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness."

The advocates of repeal of the Eighteenth Amendment argue that Jesus sanctioned the use of drink, and in His first miracle even made wine. Jesus did not believe in, or practice, coercion in His teaching, because He knew that men must come to understand and love the law for its justice and its righteousness before they will keep it in any real sense. This understanding He sought to convey in the Sermon on the Mount, when He said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The Beatitudes are the highest spiritual interpretation of the law of cause and effect that has been given to the human race, and therefore the most constructive teaching, in strong contrast with the negative statement of the law given in today's lesson. But those who flout the law must experience its outworking on the negative side.

In considering the subject of temperance, we do not need to center our attention on the evils of intemperance, although we see them made manifest. We know that the man of humble station and the one of exalted rank are alike brought to helplessness through the drink habit; that bribery and corruption are practices that go hand in hand with the traffic in alcohol. We know too that the man of humble birth is exalted in equal measure with the great man, provided that he lives an

upright, temperate, blameless life, measured by the standard of absolute right—the highest good of the greatest number of people. Abraham Lincoln thus rose from a humble beginning to the position that he now occupies among the greatest men that our country has produced. Marcus Aurelius, the proud emperor of ancient Rome, has continued to live in human memory, not because of his temporal rank or power, but through the force of his upright character and his absolute integrity of life and purpose. We too can so live throughout all time, if we hold fast to the Christ ideal.

QUESTIONS

1. How is sense appetite overcome?
2. What part does understanding play in the temperate standard of life and conduct?
3. What relation does that which is for the individual's highest good bear to the general good of mankind?
4. How is the law of love best fulfilled?

LESSON 11, SEPTEMBER 11, 1932.

Unity Subject—*Divine Light, Within and Without.*
International Subject—*Israel Journeying toward Canaan.*—Num. 10:11-13, 29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13. And they first took their journey according to the commandment of Jehovah by Moses.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness,

and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

GOLDEN TEXT—*Come thou with us, and we will do thee good.*—Num. 10:29.

SILENT PRAYER—*The light of Spirit shines in my inner consciousness and radiates throughout my body and my affairs.*

This lesson teaches that divine wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is symbolical of the inner meeting place with God; it is the center in consciousness where the individual touches the Universal in form and shape; in this respect it is the spiritual body.

A Truth student who is also a successful business man stated recently that through the faithful practice of meditation and prayer he had received instructions from the Holy Spirit that enabled him to conduct to a successful end several important conferences in which not only millions of dollars were involved, but even human life itself. In every case he waited until he had received unmistakable assurance of divine guidance before he took any action, after which he went forward easily and naturally to the working out of difficult details, including the drawing up of important contracts.

Thoughts are alive; they think and feel and commune with one another, as people do. At different places, all through the body, aggregations of thoughts are drawn together through sympathy and kinship of ideas. Thoughts of love congregate and register in the nerve center just back of the heart, because this is the love center in consciousness. Thoughts of power are prone to congregate at the root of the tongue; thoughts of strength gather at the small of the back, in the region of the kidneys; thoughts of understanding, in the head; thoughts of discrimination, or judgment, in the solar plexus just back of the pit of the stomach; and so on. Each of the tribes of Israel represents one of these thought-and-nerve centers in the body.

We are not always conscious of the great flood of thought that is constantly being registered in the various nerve centers of our body, because we do not use divine guidance to get out of the wilderness of sense. When we accept the divine law, which was given to Moses, and covenant to do the will of God, we become the Children of Israel and become able to receive divine guidance.

To be guided safely out of the errors of sense into the full light of Truth, one must have great love and desire for understanding. This fact is signified in Moses' great desire to have Hobab, his brother-in-law, accompany him and the Israelites on their way through the wilderness to the Promised Land. Hobab means "beloved; comforted." The meaning of his name, with the remark that Moses made to him, "Thou shalt be to us instead of eyes," shows that Hobab symbolizes love of understanding. Understanding and discrimination (one meaning of Midian is "judgment," and Hobab was the son of Reuel, the Midianite) are very greatly prized (beloved) by the awakening desire in man for the things of Spirit; and understanding leads to life (live). In Proverbs 3 we find an outline of the blessings that understanding brings in its train.

When we light the fires of Spirit within the soul

there is always a reflection on the clouds of conscious thoughts. We see this reflection, and the messages are given to us. They may be given by symbols in the visions of the day or in the dreams of the night. The light within us will interpret them if we ask patiently and listen. The pillar of fire by night is the witness of Spirit on the altar of love, as a glow of light that opens the understanding. The two disciples who met Jesus on the way to Emmaus said to each other after that meeting, "Was not our heart burning within us . . . while he opened to us the scriptures?"

Paran signifies a multitude of seemingly undisciplined and confused thoughts, the meaning of the word being "place of caves; region of searching." Over this region the Spirit of the Lord "abode," thus showing the necessity of giving sustained attention to this confusion in order to set the unproductive thoughts in order. Paran represents therefore a place or period of much earnest searching after Truth. This searching occurs when one is becoming established in the consciousness of good, or is entering into the understanding and dominion that are necessary to possess the land, or begin the real redemption of the organism.

The power of the word is emphasized in affirmations given by Moses, the lawgiver. We can use these words today with like results and dissipate seeming opposition by proclaiming: "Rise up, O Jehovah, and let thine enemies be scattered." The priesthood maintains its power through the use of divine words. Although we may not be able to tell why, spiritual words sway and hold us, and we reverence those who use them with authority. This benediction of the Jewish high priest always left a lasting impression on the congregation:

"Jehovah bless thee, and keep thee:

"Jehovah make his face to shine upon thee, and be gracious unto thee:

"Jehovah lift up his countenance upon thee, and give thee peace."

Jesus Christ, we are told by the author of Hebrews,

is "a priest for ever," "made, not after the law of a carnal commandment, but after the power of an endless life," and He it is who is the incarnate Word. The power of the word is thus seen to be infinite in its scope.

QUESTIONS

1. What does this lesson teach?
2. What does the tabernacle symbolize?
3. Explain how thoughts of like character assemble in different places in the body and express from those centers.
4. When do we become the Children of Israel?
5. How may we be guided out of error into the full light of Truth?
6. What does Hobab signify? What is the significance of Paran?
7. How is the power of the word emphasized by Moses in this lesson?

LESSON 12, SEPTEMBER 18, 1932.

Unity Subject—*Courage and Fear.*

International Subject—*The Reports of the Spies.* —Num. 13:1-3, 23-33.

1. And Jehovah spake unto Moses, saying,
2. Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.
3. And Moses sent them from the wilderness of Paran according to the commandment of Jehovah: all of them men who were heads of the children of Israel.
23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; *they brought* also of the pomegranates, and of the figs.
24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.
25. And they returned from spying out the land at the end of forty days.
26. And they went and came to Moses, and to Aaron,

and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fortified, *and* very great: and moreover we saw the children of Anak there.

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

GOLDEN TEXT—

Jehovah is the strength of my life;
Of whom shall I be afraid?
—Psalms 27:1.

SILENT PRAYER—*I refuse to let my heart be troubled; I believe in the power of the indwelling Christ to enable me to overcome all the errors in my consciousness.*

Eshcol means "cluster of grapes," and signifies the life forces in the subconsciousness. Grapes symbolize life. When the individual enters into the regeneration, the subconscious forces are vitalized by Spirit, and new life comes into expression. As this new life is ap-

propriated by the individual, error thoughts and activities (the enemies in the land) are likely to be stirred up in large numbers. Especially is this the case if he does not wholly follow the divine law and keep his eyes stayed on the unlimited power and strength and understanding of Spirit in him to cleanse his consciousness of all error.

The fact that the spies spent forty days in "spying out the land" signifies that from every angle the ongoer must look into the possibility of the full redemption of his being. "Forty days" signifies completeness. But the result of the work of the spies as set forth in this lesson indicates that appearances have figured largely in this investigation. Truth has not been taken as the only guide; hence the doubts and fears of the individual's ability to go up and possess the land (the false reports of the ten spies).

The Promised Land is symbolical of the subconscious realm in man; we also understand it to refer to the redeemed and spiritualized body. Canaan, meaning "lowland," also refers to the subconsciousness. When the subconsciousness is cleansed from all errors (the enemies in the land), and a thorough adjustment to the Christ Truth is accomplished, the body temple becomes spiritual and immortal. This overcoming of error is the work of the true, real thoughts of man (the Children of Israel), and it can be done only in the full assurance that "the battle is Jehovah's" and that He is able to overcome and drive out the enemy.

Man has abused the privileges of the wonderful storehouse of the Lord within him—his spiritual possibilities within his own nature—and has been driven to a desert place without. But he has always yearned to return to that which he is in Truth. The sons of God are not at home in a realm where matter binds them on all sides. They are spiritual, and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and to which we are to return. Those who be-

hold this possibility and are striving to fulfill the divine law are the Israelites on the way to the Promised Land.

Joshua symbolizes I AM, and Caleb signifies "spiritual faith." These two servants of God are ready to take up the conquest of the land that has been found so rich, but the other spies make such discouraging reports about the size and the strength of the people who occupy the land that the Children of Israel refuse to go over and possess it.

This is strikingly illustrative of the mind in which fear of the lack of ability overpowers the faculties that make ability. We are not yet in conscious possession of ability to go into the great realm of the soul and at once master its elemental energies. Other faculties discourage us with their evil report of the impossibility of what we are ready to undertake. Common acceptance of Truth, or the thoughts of man's higher religious state of mind that are attentive and receptive only to such measure of Truth as is commonly and widely known and accepted, scorns the deep inspirations of Spirit, or anything not generally understood as Truth. This faculty of clinging only to the mass standard, and of refusing to stand alone if need be on individual convictions, is symbolized by Shammua, of the tribe of Reuben.

Igal, another of the ten spies who brought a disheartening report of the Promised Land, represents an awakening of man to the thought of his full deliverance from sin and its results, through the power of Spirit, but with belief in God as a God of wrath and vengeance. He who believes that wrath and vengeance belong to God, and are necessary at times, gives power to evil as well as to good. Such a belief weakens his faith in the fact that his full redemption can take place now, and causes him to hesitate about going up boldly to possess the Promised Land.

All these spies were chosen because of outstanding qualities that Moses saw in them, apparently making them especially fitted for the task that he assigned to

them. But through acting in a negative way rather than in reliance on their innate spiritual power to accomplish their goal, they disproved the wisdom of Moses' choice. Gaddi, for example, symbolizes the power of understanding in individual consciousness that enables the on-goer to perceive the fertility and productiveness of the Promised Land (the great possibilities of spiritual attainment that lie in man); but as long as this understanding remains more intellectual than spiritual in its nature it leads the individual to magnify the seeming errors that must be overcome (the enemies of the land) in order to redeem his whole being. Thus it tends to discourage one from making the attempt. But the I AM, together with spiritual faith (Joshua and Caleb), will develop power as one's nature becomes well rounded (when the forty years of wandering in the wilderness are completed), and the conquest finally will be accomplished.

The Promised Land also may be called the omnipresent spiritual substance and life. Thousands are sensing this realm of the mind in their search for the occult. But they are not protected by the Lord, nor is their I AM centered in spiritual faith. Without these safeguards they are likely at any time to be attacked and overcome by the strong people in possession of that land. Healers are often called upon to help those who have experimented with occult forces to their sorrow. Hypnotism, mediumship, telepathy, occult breathing, and the many quick methods for developing the psychic should be avoided by those who wish to observe the divine law. We cannot force the awakening of the sleeping powers of the soul. The awakening must be gradual, and under the direct impulse of the Christ mind.

"Awake, thou that sleepest . . . and Christ shall shine upon thee."

QUESTIONS

1. What does Eshcol symbolize? Explain.
2. What does the phrase, "forty days," signify in this lesson?

3. What is the metaphysical interpretation of Promised Land and of Canaan?

4. When does the body temple become spiritual and immortal?

5. How is the overcoming of error accomplished?

6. Give the significance of Joshua and Caleb, in relation to this lesson.

LESSON 13, SEPTEMBER 25, 1932.

Unity Subject—*The Divine Law Exalted.*

International Subject—*Review: Moses Honored in His Death.*—Deut. 32:48-52; 34:5-8.

48. And Jehovah spake unto Moses that selfsame day, saying,

49. Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50. And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people:

51. Because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

5. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

GOLDEN TEXT—

Precious in the sight of Jehovah

Is the death of his saints.
—Psalms 116:15.

SILENT PRAYER—*The divine law of life is lifted up in my consciousness; I gladly enter into the more abundant life in Christ, here and now.*

Before going into the interpretation of this lesson, we wish to call your attention to the Golden Text. In a translation of the Old Testament by Isaac Leeser, which is based on the studies of the best Jewish authorities, this text reads: "Grievous in the eyes of the Lord is the death of his pious ones." This translation is no doubt the correct one, and is in accord with the teachings of the Bible as a whole, while the translation of this verse as found in the American Standard Version belies the Bible teaching concerning life.

Christianity plainly teaches that man in general is not consciously living under the divine law, and that a concerted movement is under way for his reconciliation with it. This teaching is also illustrated in the history of the Hebrew race. This redemptive movement has been going forward for thousands of years, and its agencies and methods are many. God is working with a mighty force of teachers to bring man to realize and to observe the law of his being. To this end two great movements were set into operation, the first under Moses and the second under Jesus Christ.

The first movement, under Moses, represents a turning of the mind in the direction of Truth, and a promise of fulfillment if certain laws are lived up to continuously. This is set forth in the statement, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The seed has been vitiated, and it must be purified by a long line of faithful souls who strive with all their might to know and to do the will of God. There is no promise of the full realization of the redemption, under this first dispensation, but there is a mental perception of the possessions to be enjoyed when the law has been eventually

fulfilled. This fulfillment was accomplished by Jesus Christ. Moses represents man on the way to redemption, viewing the possibilities of full regeneration, but unable yet to demonstrate it. "I have caused thee to see it with thine eyes, but thou shalt not go over thither." This means that one has been given a perception of Truth that he must attain.

The reason why Moses did not realize the full redemption is given in the 51st verse of our lesson, and in Numbers 20:12. When the Israelites cried out for water in the wilderness the Lord said to Moses: "Speak ye unto the rock before their eyes, that it give forth its water." Instead of using the word, Moses took his rod and smote the rock, and he called the Children of Israel "rebels." He thus failed to "sanctify" the Lord before the Israelites. The meaning of all this is that in the first dispensation man perceives the light of Truth and leads his thoughts (people) to a certain point, but because of willfulness and intolerance he takes the kingdom of heaven by violence.

All destructive thoughts must be cast out of our consciousness before we can enter the second dispensation of Spirit, which is represented by Jesus Christ. The law in this dispensation is love. "How oft shall my brother sin against me, and I forgive him? until seven times?" asked Peter. "I say not unto thee, Until seven times; but, Until seventy times seven," replied Jesus. This is spoken concerning those who repent of their trespasses, but Jesus, while on the cross, prayed for the forgiveness of the unrepentant ones who had brought about His crucifixion, giving in palliation of their act the reason that they did not know what they were doing. Under the human law, ignorance is no excuse, but the divine law of love knows no such limitation. "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." The impugning of pure motives in others casts over the mind of the one who thus questions these spiritual activities a darkness that can be dispelled

only by the attainment of like motives and intentions on the part of the one so passing judgment.

The Promised Land symbolizes the pure elemental life and substance of the body. The reason why Moses failed to enter the Promised Land (his organism), and to establish in it the law that he perceived, is plain to the modern metaphysician. The body is very sensitive to thoughts. If we think about destroying our enemies, that thought reacts on our own organism. The Lord told David that he could not build the Temple because he was a man of war. No one who thinks destruction of life will be able to overcome death in his own body, which the reaction of those thoughts will accomplish.

The death of Moses signifies, in the individual, that the authoritative side of Spirit or divine law ceases to be the dominant state of mind. Then Joshua (meaning "Jah is savior," and symbolizing the higher expression of the divine law—the I AM) becomes the leader of the Children of Israel, true thoughts in consciousness.

"But no man knoweth of his sepulchre unto this day," spoken in relation to the burial of Moses, means that understanding of the phase of divine law that Moses represents remains in the subconsciousness (he was buried "in the valley") as man unfolds in spiritual understanding, realization, and demonstration.

QUESTIONS

1. What is the correct translation of our Golden Text?

2. Name and explain two great movements that were set into operation in order to bring man to realize and to observe the law of his being.

3. What does Moses represent?

4. Why did not Moses realize full redemption?

5. What must be cast out of consciousness before we can enter the second, or Jesus Christ, dispensation of Spirit?

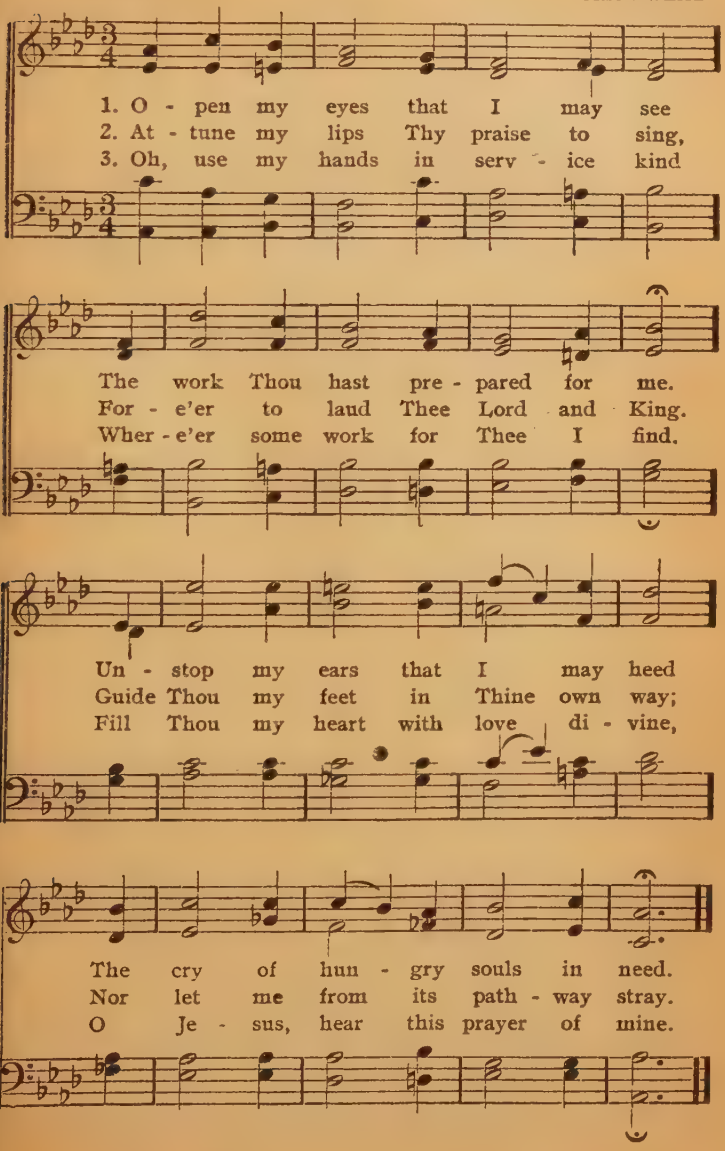
6. Does that dispensation include full forgiveness, or complete redemption?

7. Review the law of the spiritual dispensation.

MY PRAYER

Words by
Mrs. W. R. HANSEN

Music by
ORSON WHITE


1. O - pen my eyes that I may see
2. At - tune my lips Thy praise to sing,
3. Oh, use my hands in serv - ice kind
The work Thou hast pre - pared for me.
For - e'er to laud Thee Lord and King.
Wher - e'er some work for Thee I find.
Un - stop my ears that I may heed
Guide Thou my feet in Thine own way;
Fill Thou my heart with love di - vine,
The cry of hun - gry souls in need.
Nor let me from its path - way stray.
O Je - sus, hear this prayer of mine.

The Story of Two Books

By ALVA ROMANES

There was a certain man who saw life as a dark cloud, and ever he spoke of his misfortunes. One day, as he sat in sorrow, a stranger beheld his misery, and asked him concerning it. So he told the stranger of his afflictions; how day by day new griefs came to him, weighing him with their burden. But the stranger only smiled, and, giving him two books, left without a word.

When the man looked upon the books, he saw that one bore this inscription, "Write here each day your sorrows," while on the other was, "Write here each day your joys."

That evening, as he sat upon the city wall and viewed the sunset, he lamented the evening's prophecy of rain for the morrow; then, remembering the books, he wrote in the book of sorrows regarding the sunset's omen of rain. As he finished writing, the stranger stood beside him again, and, speaking of the beauty of the sunset and of the growth in the fields that must follow the rain of the morrow, asked him why he wrote only of the rain, but said nothing of these other things.

So the man wrote of the beauty of the

sunset and of the wonder of growth that would follow the rain, inscribing these things in the book of joys, and day by day thereafter, when he wrote of a tribulation or a fear, the stranger appeared to him, speaking of the joys that outweighed these, and commanding him to write them in the book of joys.

Thus it came that, after a space, when the man beheld a cause for sorrow and wrote of it, he also looked for a joy to place in the other book, and as his vision grew he wrote of oys that came without sorrows.

Now, when he had been writing in the books for many months, he awoke one morning from an evil dream, and when he had written of it in the book of sorrows, he also took the other book, seeking to write in it regarding his great joy to discover on awaking the falseness of his evil dream.

Behold! the book was without a place for the recording of that joy, since each page was filled with the joys that had been his. So he opened the book of sorrows again, and, when he had looked within, he saw that it was but filled a little way. Then he saw that the joys of life outnumber the sorrows as the sands of the seashore outnumber the shells, and that, like his evil dream, each cause for sorrow brings in its train a greater cause for joy.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

SILENT UNITY

Be still, and know that I am God

God's understanding quickens and increases my understanding, and I know the Truth

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

In Matthew Jesus asked the Pharisees, "What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
If David then calleth him Lord, how is he his son?"

This lesson, which Jesus gave to His disciples, brings out clearly the relation that the universal or Jehovah mind bears to the personal or Christ mind. This also reveals that David was not the forebear of Christ, but that the Lord, or Christ of David, existed before the human person was born. It follows that the Christ in Jesus existed before the personality. This is true of all of us. Christ is the spiritual mind in every individual, and the spiritual mind is the offspring of the universal or Jehovah mind.

When Paul said, "until Christ be formed in you," he referred to the development in man of the supermind.

All the divine perfection that exists in the universal Jehovah mind can be brought into direct contact with its image and likeness, the Christ, imprinted in the beginning in each individual soul. Man releases, rounds out, and fully expresses, as he develops spiritually, that which is potentially in his soul.

Our healing thought for this month, "*The life*

in Christ quickens and releases the life in me, and my youth is renewed," will make conscious contact with the Christ mind universal, and will quicken and release the electric energy stored up in the cells of the subconscious mind, and the process of rejuvenation will begin its work. This renewal of man's youth through the recognition of Jehovah confirms Psalm 103:

"Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."

All those who have in faith, persistently applied this law of spiritual acknowledgment of the Christ, have received benefits that bear witness to the fact that man can overcome sin, sickness, and old age, and rise out of the race belief in human limitation, and finally attain eternal life as Jesus Christ attained it.

Jesus warned us not to lay up treasure in a material way but to be "rich toward God" as taught in the 12th chapter of Luke. Jesus was rich toward God, in that He knew how to release the creative substance implanted in Him from the beginning. That same substance is within every one of us; when released, it makes contact with the universal substance and invisible currents of supply begin to carry their riches to us. It is not necessary that we understand scientifically all the

activities of the pent-up substance in our mind and body, although we shall eventually understand every step of the way.

A simple word of blessing poured out upon that which we have, or that which we can conceive as possible for us as sons of the all-providing God, will at least begin to release the superabundance of Spirit substance, and we shall have an inner confidence and faith in the providence of our Father.

Jesus warned us not to be anxious about temporal needs but to pray, believing, and to bless and give thanks; right in the face of seeming insufficiency, we should demonstrate plenty. Jesus illustrated this when He showed how giving thanks with a devout consciousness for this inner substance would multiply the apparently insignificant resources (the five loaves and two fishes) until they should meet the hunger of more than 5,000 persons.

HEALING THOUGHT

The life in Christ quickens and releases the life in me, and my youth is renewed

PROSPERITY THOUGHT

The rich substance in Christ releases and liberates the rich substance in me, and my innate prosperity is made manifest

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

JUST a few lines to tell you that you may discontinue prayers for R. H——, about whom we wired to you a week ago.

His healing was almost instantaneous—for within an hour after the telegram was sent to you he insisted on getting out of bed and having food.

May God bless all of you as He helps others through you, and may these poor expressions of our gratitude bless and strengthen you in your wonderful work.—*H. H., Evansville, Ind.*

A YEAR ago I wrote to you, asking for prayers for a friend who had been in an automobile accident. He had thirty-six complete fractures in his pelvic bone, and a punctured bladder. The doctors expected that each day would be his last, and gave no encouragement whatever to his family.

After I wrote to you he began to improve, and in two months the doctors declared that he would live, but would always be a cripple. In another two months, after numerous consultations and X-ray pictures, they

announced that he would always walk on crutches—that he was lucky to be able to move at all.

Last night I watched him walk past the house without use of either cane or crutch. His pronounced limp of a month ago has almost entirely disappeared, and I know that he will be perfectly well in no time at all. How good God is! Thanks and praise to you all.—*L. W., Redore, Minn.*

SEVERAL months ago I sent you a telegram, asking prayers for my father, who was having a heart attack. Before the week was past, the clot of blood had dissolved and the heart was free to act normally. He was better from the time that I sent the telegram, in fact he was well within three days. I am most grateful.—*M. H., San Diego, Calif.*

PLEASE know that I am most grateful for your united prayers for me and mine, and I am inclosing a love offering. Since I wrote to you, I have been completely healed of sinus infection, and am feeling splendid again. Friends are asking if I was operated on and who helped me. God healed me and, even though I remained in bed three weeks, I feel most joyful that when I claimed my deliverance the trouble entirely disappeared and I was made whole again. —*Mrs. A. C. O., Ridgefield Park, N. J.*

I AM sending a love offering in token of my appreciation of your prayers for my overcoming an attack of appendicitis. I escaped an operation and am well—for which I thank God and you.—*M. R. M., Marietta, Ohio.*

THREE weeks ago I wrote to you for prayers for my husband, I. G——, who was in the hospital, having undergone a second operation for goiter. It is remarkable how his condition changed for the better before I had even time to mail the letter. It was hard for me to comprehend the quick change in his condi-

tion. A week later he left the hospital, and he is gaining strength daily. We know that your prayers and The Prayer of Faith have helped him through.—*Mrs. I. L. G., York, Pa.*

FILLED WITH PLENTY

I HAVE some glorious news to tell you—I have sold my property! My most sincere thanks to God and to you. I cannot properly express my gratitude and appreciation to you all for the help that has come to me through your prayers. And may God be with you in your good work!—*E. V., Elkton, Va.*

THINGS are working out so beautifully for me! Have just received an unexpected check for $150—all due to your prayers and to my change of thought. Each day brings new happiness, and each day I pray for your continued joy and success.

In every country that I touch, I find people literally reaching out for Unity teaching.—*Mrs. J. E., San Catalina, Palma Mallorca, Spain.*

I AM sending you my good report on the sale of my property, for help in which I asked your prayers. The deal was closed with a very good buyer.—*L. H., Davenport, Ia.*

I AM sending you the money saved in my prosperity your services during the trial, about which I wrote to you a week ago. It was settled very satisfactorily out of court and we received several hundred dollars more than we had expected. This proves to us more than ever what God will do for us if we will only let Him.—*Mrs. A. K., Greensboro, N. Carolina.*

HE SHALL HAVE ABUNDANCE

I AM sending you the money saved in my prosperity bank. Use it as you please to help spread Truth. We have had a most remarkable demonstration here

in our home. After being with a railroad company for twenty-one years, my husband, for the past three years, has had only temporary employment. On August 1 he was told that there would be no more work for him until next year. Placing this matter "lovingly in the hands of the Father," we knew that we would be provided for. Early in October he was called back to a much better position than he had before—with a nice increase in wages. We are very grateful and thankful to God, and may He bless you and your work. —*Mrs. E. K., St. Joseph, Mo.*

I HAVE never been so prosperous in my whole life as I have been since I received my last prosperity bank. I praise God and bless you all.—*Mrs. A. B. B., New York City.*

I AM very grateful for the several good demonstrations that were made through the bank drill and your loving help. We all have so much to thank our heavenly Father for that it is hard to enumerate our blessings.—*A. McL., Denver, Colo.*

SEARCH THE SCRIPTURES

I THANK you for your letter and for Lesson 3, the answers to which I am inclosing. I trust that they meet with your approval. I do enjoy the course and I find it helpful in many ways, the chief of which, I think, is the balanced outlook that it gives one on life. To know that all is good, that God is unwavering principle and His laws are dependable, is indeed a great joy. Truly God is good, and for His manifold gifts to me, of which this course is one, I give thanks. —*A. M., Harthill, Lanarkshire, England.*

YOUR notations on my Lesson 10 were of rich benefit to me in my further study and review of it, before preparing the inclosed essay. I consider a clear understanding of this subject, "Understanding and Will," one of the most necessary steps in spiritual

development. Thus far the entire course has been the most worthwhile experience that has come to me in my life, and I anticipate the remaining lessons with pleasure and sincerity. Again thanking you for your interest and valuable assistance at all times.—*R. Y. S., Paris, Mo.*

INCLOSED is my report on Lesson 6. This has been a wonderful lesson, the great truths in it are sinking into my consciousness, slowly perhaps, but surely. The suggestions which you add to the lessons are very helpful. I am grateful for the privilege of studying with the correspondence school.—*L. L., Los Angeles, Calif.*

MY HELP COMETH FROM JEHOVAH

I AM on the road a great deal; I am not able to have a regular subscription to *Unity Daily Word*—but each month I purchase a copy from the newsdealer wherever I happen to be. I am gratified to know that there is a general demand for this little magazine of sunshine, which brings to weary hearts courage, relief, and inspiration, as it does to me.

Your aims and work are of the noblest—lifting the soul far above the everyday affairs of life into a heaven where we see God in everything.—*J. B. D., Philadelphia, Pa.*

BEFORE I begin my work this morning I want to write my appreciation of *Weekly Unity*. It is to me a wonderful help and blessing. I have just reread the January 10 number, and as I read my thankfulness to all who contributed grew until I just had to tell you about it, but my words are inadequate to the purpose. However you who know so well how to use and interpret words will I am sure get the spirit of them. I thank God and I thank you for *Weekly Unity*. May your blessings increase.—*C. B. S., Phoenix, Ariz.*

I RECEIVED my *Metaphysical Bible Dictionary* and am not going to try to explain my feelings upon

opening it; but surely it is a book of inspiration. I am sure that you know just what I mean. I feel that it is indeed a blessing to mankind.—*M. G. A., Peoria, Ill.*

I CAN never, never, do without *Unity* magazine. Its help to me is more than tongue can tell. When things seem to go wrong I can always open one of these magazines and I am sure to find worlds of cheer and comfort. I shall never be without it.—*K. B., Farmland Tobago, B. W. I.*

HE IS MY REFUGE

I WOULD not be without *Unity Daily Word.* It is of the greatest comfort to me.

I have had wonderful results from the prosperity bank drill. But best of all is the good that comes to those who receive the literature, bought with the money that I saved in my bank.—*B. W., Arcadia, Calif.*

I HAVE been helped very much by your prayers—I have been healed of tumor, praise the Lord! I am inclosing the amount saved in my prosperity bank as a love offering. You may discontinue your prayers for my health.—*Mrs. R. H. M., Greenville, Tex.*

I HAVE been greatly helped through the prosperity bank drill, and I look forward eagerly to receiving *Unity* magazine each month—it is stimulating and helpful beyond words.—*L. W., New York City.*

WE ALL are very grateful for the blessings that we have gained through coöperation with you, and it gives us the greatest pleasure to share with others your teachings. Every time that I turn to Unity literature it seems to strike deeper, and I cannot bless you enough for the help received, not only in our family circle, but in the lives of friends. Mrs. D——, who receives *Weekly Unity*, writes me that she is entirely healed of a much-dreaded condition, which the doctors said was a malignant growth, and she is very happy

and grateful.—*Mrs. G. A. H., Hartford, Conn.*

UNTO US A CHILD

I HAD been receiving your monthly maternity booklets and have received much help from them. My twins were born on December 9, and I feel that your prayers and instruction helped me through the ordeal wonderfully. I recovered my strength very quickly after my babies arrived. I am, indeed, most grateful. —*Mrs. R. E. M., Alpena, Mich.*

I MUST tell you how my class of Spanish-American girls here love *Wee Wisdom.* They read it from cover to cover, and can hardly wait from one month to the next when there is a continued story. The little magazine affords so many opportunities for driving home bits of Truth, and presents, beautifully and convincingly, the solution of many of the everyday problems of children.—*S. K. J., Sante Fe, N. Mex.*

FATHER, I THANK THEE

I AM indeed grateful to Unity teaching for the wonderful help that I have received. It has given me a faith that withstands everything, even all of the talk about depression. I cannot begin to tell you how happy I am that I have learned to build a wall, so to speak, with God inside, so that I can talk out to people and help them see the brighter way, without letting them affect me with their tales of woe.

I had a great experience a few weeks ago: A bright and happy woman came to me and said, "I came through here a few years ago. You were putting literature in the Unity boxes and I took a paper. It has changed my life completely. I was sick, mentally and physically, but after reading that little magazine I learned that I was only feeling sorry for myself, and making every one around me miserable, and getting a lot of satisfaction in doing it. I am a different woman now."—*A. M. F., Sioux City, Iowa.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is meant by a "center of faith" in treating?
—*Extract from a letter answered by Silent Unity.*

All the healing done by Jesus was performed in accord with the law of giving and receiving. He gave the healing word, and those who were made whole by him, received their healing by faith. Some were healed on their own faith. In other cases, some friend acted as the receiving center. A notable instance of this kind was the healing of the centurion's servant on the faith of the centurion. We therefore mean by a "center of faith" some near friend of the patient who has faith to receive for him the healing word. The Society of Silent Unity sometimes gets letters from enthusiastic correspondents giving a list of names of all the people they know or hear of who are suffering in any way, and expect us to heal them all. Experience proves that no matter how faithfully the word may be realized, it cannot accomplish its work in the mind and heart of any one who is not open to receive it. The love and good will that desires to see every one healed is commendable, but something more than that is required. The law must be observed.

Please tell me if it is still possible to raise those friends who have fallen by the wayside or, as the world says, died? My husband went through this process two years ago. He was a member of Silent Unity and had only recently perceived the overcoming of death as a possibility. Do you think he can be raised and given a new chance at this time? It would be such a comfort to me if he could. He was all

that I had, and I never have given him up as dead, but I feel so helpless in the matter. I cannot do anything alone. He is only asleep, and I have always felt that he would wake up and be with me again some day. Can you give me any hope, advice or encouragement in regard to raising him? Please answer fully and explicitly, as it is of vital importance to me, affecting my whole plan of living.—*Extract from a letter answered by Silent Unity.*

At the present stage of man's development, no one seems to have faith and understanding sufficient to form from the universal substance and life new bodies for people who have failed to demonstrate an individual expression of eternal life. We know that this is possible, however, and believe that when the mind of man grasps the intelligence and power of Divine Mind, he will bring forth offspring without physical birth; that is, restore life to an organism, or even form a new organism out of the universal substance, and breathe into it the breath of life. In order to do this man will have to be consciously one with God.

The universal ether, from which all things are formed, is in constant motion—either positively expressing or negatively dissolving, according to the ideas projected into it. When acted upon by positive ideas of life and intelligence, it produces the necessary elements for the preservation and activity of a living organism. The human organism is constantly changing—being completely renewed every year, or even in less time. If the positive ideas that build living cells are withdrawn from an organism (through some negative belief—the thought of separation of soul and body, for instance), the negative or disintegrating process begins. This dissolves the structure into the original ether. So you can see that a body from which the consciousness of life has been absent for any length of time would have to be reconstructed.

Those whose loved ones have passed through the disintegrating process of death must remember that divine love (not the personal love that is limited to family and friends, but the great universal love and

compassion of God for all men) never fails, and that it has provided a way for all to awake again and lay hold of the Christ life and express it. The demonstration of eternal life through the renewal of the mind and transformation of the body is an individual work, and although one who had discerned the possibility of overcoming death did not lay hold of Truth sufficiently to demonstrate it in one incarnation, the desire of the ego for expression brings it in contact with ideas that form for it another vehicle. Then it comes into the world again in the body of an infant.

As we, who have witnessed the death of those we love, realize the unselfish love of God and the brotherhood of all men, the sense of separation or loss gives way and our heart reaches out in love to all mankind, to all creatures. Jesus gave this word of comfort to Martha and Mary: "Thy brother shall rise again." This same promise is for all the world, and we need have no fear or anxiety as to how it will be fulfilled.

What has confession of sin to do with healing?—*Extract from a letter answered by Silent Unity.*

Beginners in the study of Truth are often perplexed over the statement that there is no reality in sin and evil. We do not say that there is no sin, but that there is no reality in sin. The question will be simplified very much if this distinction is kept in mind. Sin and evil do appear, but they are merely wrong relations in man's world, produced by his ignorant thinking. They are temporary and can be adjusted under the divine law. That which is real is permanent, eternal. The unreal is temporal, transient. To one who is in understanding of Truth as the only reality, confession of sin does not imply that there has been actual identification with sin, but rather it denotes recognition of sin as something entirely separate and apart from man's true being. Man is made in the image and likeness of God, and at his center he is ever potentially all that God is. To confess sin is to

admit that one has been ignorant of his true being and has become entangled in the limitations of his own thinking. He has lost sight of the realm of cause and has lived in the realm of effects. This confession is the first step in the return to the "Father's house," which is spiritual consciousness. As all discords come from living in the external, away from the knowledge of God, they are all remedied by that change in mind and heart which establishes the whole man in the right relation with God as Father. Healing, of course, results.

How is it true that salvation is a free gift of grace through Jesus Christ and yet is our birthright?—*Extract from a letter answered by Silent Unity.*

The 1st chapter of Genesis, describing the creation of man, says that he was made in the image and likeness of God. His birthright, therefore, is the perfect mind and character of his Father. This, of course, includes free will. The man who was created perfect was the ideal man, formed and held in the mind of God as His idea of a perfect man. This divine idea had to be worked out in a manifest man, and in this process some of the factors were lost sight of and the ideal became entangled with and limited in sense consciousness. Jesus came and by a certain redemptive work made it possible for man to come again into conscious possession of his God-given powers; or, in other words, of his birthright. The work that Jesus did came from the love and grace of God and not because of any merit on man's part. Therefore, salvation, which is the restitution of man's spiritual birthright, is a free gift of grace.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?—LUKE

"Good Measure . . . Running Over"

A letter was received not long ago from a member of the Help-One-A-Month Club, containing forty-five gift-subscription orders, a "pressed-down, shaken-together, running-over" gift. May this generous member be richly blessed in return. Members of the Help-One-A-Month Club send at least once a month to some friend a subscription to a Unity periodical, and many are the blessings that result both to the recipient and to the sender. If you should like to join the club, just send a card to Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Study with Us This Winter

At this time more than ever before men and women are eager to learn. We see adults taking up studies that have not before been available to them. We see mother and daughter going to school together, interested in the same subjects.

This winter we should like to have you as a student in our correspondence school, and have you study *Lessons in Truth* right in your own home. We teach the relationship between God and man, and show you how by study and effort you can establish a conscious union with the Author of your being, how you can be guided by Him in living a well-ordered and satisfactory life. Write to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

A Fine Response

Silent-70, Unity's missionary department, is happy to quote from a letter written by an inmate worker in a state prison:

"The inmate body, as a whole, also the adminis-

tration, is very proud of the progress that the men are making here in the religious and educational departments. We wish to thank you for all your favors of the past, and for sending us your valuable and helpful literature, which plays a large part in our spiritual progress."

Thousands of books and subscriptions to Unity magazines have been sent free of charge to prisons all over this country, and we rejoice to learn of the blessed results. Help in bearing this expense is very welcome.

Fifth Term Begins August 31

The fifth term of Unity Training School begins August 31 and continues till September 28. Among the subjects outlined for this period are "Spiritual Technique and Discipline," "Life Problems," and "Christian Psychology," presented by William Stack, of Pasadena, California, and *The Twelve Powers of Man*, taught by Charles Fillmore. There will be a number of other important classes. Make your registration early so as to begin your work the very first day of the term. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

A Key to Unity Teaching

The Unity Viewpoint, a booklet by Ernest C. Wilson, may be called a key to Unity teaching, because it explains the terms and methods often referred to in Unity literature. It is of special value to one who is just beginning to study Unity. We include a copy of this booklet, free, with every new subscription that goes to an adult. Your subscription order for a friend, with *The Unity Viewpoint* included, makes a truly worth-while gift.

Appearing This Month in
Other Unity Periodicals

From "Peachy" to "Spunk"

Although some one has suggested that there is little in a name, any schoolboy will tell you that to be called by an undesirable nickname is to suffer real humiliation. "Peachy" was the name that fell to Glenn's lot soon after he came to the new school—"Peachy!"—when he had hoped for a nickname like "Chink," or "Red," or "Cap," as some of the other boys were called. But Glenn was not called "Peachy" very long. He earned the name of "Spunk," and his joy was complete. Boys, and girls too, will enjoy the story, "Glenn's Nickname," by Charlotte E. Lewis, in September *Wee Wisdom.*

The Light of Truth

When you cease to look for disappointments, failure, and lack, the light of Truth will reveal to you your blessings, just as by opening a window shutter you can flood a darkened room with sunlight. Often, when a person is in silent prayer, he will realize his detachment from adverse conditions, and the light of Truth will flood his whole being with life, love, joy, peace, and health. These thoughts are set forth in "Windows of Heaven," an article appearing in the September issue of *Unity Daily Word.*

"The Boss Is in Conference"

Try to get an interview with Mr. Brown who is in conference with his big boss! His secretary, standing guard against all intrusion, will inform you that

Mr. Brown is in conference and can see nobody today! It is plain that Mr. Brown attaches great importance to this conference with his chief. How often do you go into conference with your own Chief, the great Director of human affairs? If you do not confer with Him at least once a day, you are overlooking your best chance for advancement. Let C. O. Southard tell you about the importance of a daily conference with the heavenly Father in his article, "In Conference," which appears in *Christian Business* this month.

And then Things Began to Happen

Out of funds! No job! And everywhere the same story, "We're laying 'em off, not taking 'em on." Sam Kyle felt that the bottom had dropped out of everything. Then he met Alisha Ardmore who suggested treasure-mapping as a means of his getting work. Sam pulled himself together, and organized the Lazy-Noon Glee Club to give his jobless comrades a little diversion. Other things were started for the same purpose, and then things began to happen. As the men took heart work began coming in—one after another found jobs. Then Sam——but this is the best part of the story, and you will want to read it for yourself. Watch for "Paradise Bound," by Beatrice Pearl, in the September issue of *Youth*.

Faith Runs Her Hotel

Mrs. Green firmly believes that "with God all things are possible." Depending entirely on prayer for her venture, she enlarged her hotel to accommodate an increasing number of unemployed women and girls. When she needed new chairs for the larger chapel she prayed for them, and got them immediately. There is an interesting story connected with her getting these chairs, which Claire Cooper tells in her article, "A Tangle Solved by Unseen Hands," to appear in *Weekly Unity* in September.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Tr Cen, 14 S 2d
Bakersfield— ** Unity Cen, 1669½ Chester
Berkeley— ** Unity Cl, 1176 Colusa
Burbank— *** Unity Cen, Gregg bldg
Glendale— *** Unity Cen, 109A S Central
Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1645½ N Winona; § Truth Center, 1642 N Cherokee
Inglewood— *** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Harmony Cen, 845 S Bdwy; Unity Truth Cen, 640 S New Hampshire
§ Home of Truth, 1975 W Wash
* DeVorss & Co, 843 S Grand; Fowler Bros, 747 Bdwy; Bullock's; Jones Bk st, 743 W 7th; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill
Napa— * Mrs Ralph Wilson, 938 Seminary
Oakland— *** Unity Cen, 1450 Alice
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Pomona— * Meta Bk sh, 1084 W 4th
Redlands— ** Leona Ballou, 906 Tribune
Richmond— ** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st
San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose— § Christian Assembly, 72 N 5th
Santa Barbara— § Truth Cen, 277 E Arrelaga
Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
S Pasadena— ** Unity Soc, 1014 Fairview
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14424 Friar
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 321 S Mass

Miami— * Unity Cen, Everglades hotel

Orlando— ** Anna Nicholson, 417 Lake

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— ** Unity Temple, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Fellowship, 25 E Jackson; Unity Soc, Capitol bldg

** Unity Study Cl, 4837 S Parkway (col)

§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg

* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 703 Bondi bldg

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, Mine Workers bldg

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

New Albany— ** Unity Cen, 210 Liberty State Bank bldg

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— ** Unity Cen, Whitaker bldg

Des Moines—*** Unity Cen, K P bldg

Sioux City— * Truth Cen, Davidson bldg

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 2000 Carondelet

MARYLAND

Baltimore— * Mrs. Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington

§ Home of Truth, 111 Newbury

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 336 Crosby

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Muskegon— ** Unity Cl, Occidental hotel

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 312 West

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand

** So Side Unity Group, 1118 Dover

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central

Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg

** Unity Truth Cen, Patterson bldg

* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Menlo Park— ** Unity, Menlo hall

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

Jamaica— ** Unity Soc, Franklin hotel

New Rochelle— ** Unity Cen, 490 Main

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W. 129th (col)

§ Church of Truth, 406-12 Salmon Tower bldg

* Brentano's, 1 W 47th

Rochester— *** Unity Soc, 633 East; Unity Cen, Seneca hotel

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Hotel Ohio
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Eugene— ** Unity Cl, Miner bldg
Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— * Unity Cen, Reed hotel
Philadelphia— *** Unity Cen, 236 S 13th
§ Chapel of Truth, 1600 Walnut
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Chattanooga— ** Unity Cl, James bldg
Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, Green bldg
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 932½ Bdwy
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Westman Chambers
Saskatoon— ** Unity Cen, 10 Wheatley blk
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 739 Yates
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY DAILY WORD—*A daily page of inspiration*
UNITY—*A message of Christian healing*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

From time to time we hear of firms that are using the statement in *Unity Daily Word* to begin the day's work, a custom that has long been observed at Unity School. If you know of any firms who are now following this plan, we should be glad to have you tell us about them.

Every Friday morning Charles Fillmore speaks to the workers at Unity School, teaching them how to work in harmony with divine law. He says that it does not matter what name the student gives to the fundamental Principle underlying all life—the important thing is that he try to understand it, and put himself in harmony with it. We believe that the book, *Christian Healing,* by Charles Fillmore, will help the reader to harmonize his life with Spirit, to realize his oneness with All-Good. It answers many of the questions that spring up in the mind of the earnest student of life and its problems. A textbook for the advanced student of metaphysics.

Miscellaneous Writings is again being reprinted. There have been so many reprints that this has ceased to be news, but the latest edition will display a bright new jacket, which we think you will like.

Francis J. Gable, editor of *Christian Business* magazine, was quite surprised the other day, when an official of a big commercial organization said to him: "You know, Gable, next to our present sales manager, I think that you would be my choice for the job." This goes to show what workable ideas and suggestions Mr. Gable is incorporating in *Christian Business* each month.

Have you received a copy of the new *Unity Catalogue?* This one is pocket size, convenient to tuck away, and ready for use when you want to look up information about one of our books or periodicals. Write for a copy; it's free.

Imelda Octavia Shanklin, a favorite with Unity readers, now resides in a small town in Iowa where she gives her time to metaphysical writing. If you have ever heard Miss Shanklin speak, you have felt the fire of her enthusiasm, and her books are characterized by the same zeal. This is particularly true of *Selected Studies,* which consists of some of Miss Shanklin's most powerful writings. The price of this book has been reduced from $1.50 to $1, cloth bound, and from 75 cents to 50 cents in paper binding.

To the housewife who tries to avoid menu monotony *The Science of Food and Cookery* is a real inspiration. Chapter eleven of this book, "Planning the Meal, and Menu Making," contains practical suggestions for tempting fickle appetites. This book is more than a cookbook; besides its recipes for vegetarian cookery it is rich in information about food and nutrition; it gives diets for the sick; it presents the principles of canning and preserving, and knowledge about many other things.

A book of "beauty that grows with the years" fittingly describes *Lessons in Truth,* the textbook for beginners in the study of Truth. The reader never feels that he is quite through with *Lessons in Truth,* because with each reading some new and beautiful thought comes to the surface. The book is made up of twelve lessons, with question helps, and the simplicity of its arrangement makes it practical for study and reference.

The words, "The fear of the Lord is the beginning of wisdom," have been taken by devout souls throughout history to mean that it is essential to the soul's welfare to be afraid of God. Since the Bible also states that "God is love" the two thoughts seem to be contradictory. Lois Miller Bruce has written an article for the October issue of *Unity* which interprets the words, "fear," and "Lord" in a way that gives them a deeper and more satisfactory significance. You will want to watch for this article, the title of which is, "The Fear of the Lord."

In a talk before the workers at Unity School, the office manager said that when she first began to study Unity teaching she found the booklet, *Directions for Beginners,* by Charles Fillmore, most helpful, and that she still finds herself going back to it from time to time for inspiration. Seven practical drills, one for each day of the week, are found in this booklet, and she suggested the use of these treatments over a period of seven weeks or more.

Students of the Unity Training School are having the opportunity to study the silence under the leadership of E. V. Ingraham, the author of the booklet, *The Silence.* Those who cannot attend the Training School will want to study the booklet, which gives the principles and practices of the silence.

Again the treasure-map idea works. Mrs. C. E. P—— writes: "I had been in bed for three weeks, when I decided that I would treasure-map myself out of bed. On the third day after I started it I was up. I am still improving, and still using my map." *Youth* magazine features the treasure-mapping plan, which is proving helpful to many of its readers.

Doubtless you are often asked what Unity teaches. Have you always a satisfying answer at hand? In case you find it difficult to explain just what the Unity belief comprises, you will find it a simple matter to place in your friend's hands a copy of the *Unity Statement of Faith.* This little booklet is handy to tuck away in your pocket or purse for ready use.

If you were to visit Unity headquarters, you would decide that the Prosperity Bank plan is very popular here, judging from the number of these little banks to be seen on various desks throughout the building. In a conversation about Prosperity Banks the other day, one department head told of a new and better position that her husband had obtained while she was using the bank drill, another of a cure of her eyes.

"What book shall I recommend to a correspondent who wants something to help her increase her faith?" asked one Unity worker of another. "Why not suggest *'Lovingly in the Hands of the Father?'* " was the reply. "You know the chapter called 'Practical Promises' is the very thing to stimulate her faith." This book is an inspiration from cover to cover, because each chapter is a true account of a demonstration made, a victory gained through the application of Truth.

Child Unfoldment is a book prepared to help Sunday school teachers and parents in the training of children. It is written in an interesting way, and cites examples gleaned from actual experiences in the Sunday school class and in the home. Both teachers and parents will receive much help from this book.

If you wish to become health-minded, read *Heal Thyself*, a book, by Ruthanna Schenck, which gives definite instructions for directing one's thoughts to God, the source of all health. It is written in the form of lessons.

An increasing number of requests are coming to us for advertising space in Unity periodicals, and we wish to state here that no Unity publication carries any paid advertising. For the convenience of our readers we keep them informed of the books and other literature that we have to offer, and we believe that the best policy is to confine ourselves to such announcements, keeping any advertising of a commercial nature from our periodicals.

Have you one of our popular Christ-head pictures in your home? You can obtain this picture either in black-and-white, size 12x16, at $1, or in color, the same size, at $2. We also have a framed miniature head, size 2⅛x2⅞, at $1. In folder style, size 5x7, with envelope to match, we have the hand-colored head at 50 cents, and the black-and-white at 35 cents. A folder, size 2½x3¼, in black-and-white, sells for 25 cents. We have also a bookmark of white satin, with the Christ head in miniature, for 50 cents.

"O God, my heavenly Father, Thou hast created my child; Thou hast manifested Thyself in him. Thou art purity, Truth, and love, and he is Thy temple. That Thou mayest lead him in the paths of righteousness, and speak through him, is my prayer. Let me in no way conflict with Thy will toward him; let me rather be Thy handmaiden, to do for him according to Thy guiding voice." This prayer of a mother for her child is taken from the *Book of Silent Prayer*. You will find in this booklet prayers for all occasions, prayers that express in a beautiful way the desires of your heart.

When you have finished with your copy of *Unity* magazine do you lay it away on a shelf? A better way would be to pass it on to your neighbor. You can never tell when some friend may be ready for practical Christianity, and your copy of *Unity* might prove to be the first step in this direction.

For a number of years *Miscellaneous Writings*, by H. Emilie Cady, has been one of our most popular books. It is a collection of articles based on the author's own experience in demonstrating the power of Truth. Its genuineness is apparent. In cloth binding it is priced at $1; in flexible, $2.

Unity Books and Booklets

For Beginners	Caroline Napier — *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners — *Spanish*, $.10; *German*	.25
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Miscellaneous Writings — flexible $2; cloth	1.00
	Miscellaneous Writings — *Italian, French, German*	.75
	Unity's Statement of Faith	.10
On Healing	Christian Healing — flexible $2; cloth	1.00
	Christian Healing — *French* $.75; *German*	1.00
	Divine Remedies — *French*	.75
	Heal Thyself — cloth	1.00
On Prosperity	*Adventures in Prosperity — flexible $2; cloth	1.00
	Be Ye Prospered — cloth	1.00
	Spiritual Law in Business, The	.25
On the Silence	Methods of Meditation	.35
	The Silence	.50
Pertaining to the Home	Child Unfoldment — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	Truth in the Home	.75
Inspirational	*All Things Made New — flexible $2; cloth	1.00
	Beginning Again	.35
	Creed of the Dauntless — flexible $2; cloth	1.00
	Faith That Removes Mountains — *German*	.25
	Finding the Christ	.25
	Finding the Christ — *German, Spanish, Swedish*	.25
	Holy Bread	.10
	Remember — cloth	1.00
	Sunlit Way, The — *German or English* cloth	1.00
	What Are You? — cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	*Metaphysical Bible Dictionary	10.00
	New Testament, American Standard Edition	.50
	Journey of Jesus — paper $1; cloth	2.00
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies — paper, $.50; cloth	1.00
	Talks on Truth	.75
	*Twelve Powers of Man, The — flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks	.75
	Little Susie Sleep Ears	.75
	Love's Roses	.25
	Treasure Box	.50
	Wee Wisdom's Way	.75
	White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Tell Them about It Now

"This is a fine issue," you say, as you finish your latest number of *Unity* magazine. "I must share this with several of my friends." You lay it aside, intending to pass it around among them.

Why not let these friends have the benefit of *Unity* magazine now by sending them subscriptions to begin with the issue that you liked? You can send each a fellowship subscription—eight months for $1—to start *at once,* while you have seven weeks in which to save in a Prosperity Bank to pay for the order. When you begin to use the bank Silent Unity immediately starts praying for your guidance and increased prosperity.

The blank below, filled in and mailed to us, will start *Unity* to your friends and a Prosperity Bank to you.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity, and send me a Prosperity Bank in which to save $3 for three fellowship subscriptions to *Unity* to be sent *at once* to the following friends:

Friend .....

Address .....

City ..... State .....

Friend .....

Address .....

City ..... State .....

Friend .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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MAKE THE MOST OF WHAT YOU HAVE

In a recent issue of WEEKLY UNITY occurred these constructive expressions:

"You may not have a large portion of this world's goods, but you do have that through which you may draw to yourself more of these good things."

"What you have will become a seed of plenty when it is watered by appreciation and praise, and it will grow and multiply."

These thoughts are characteristic of the WEEKLY UNITY message. Each week this eight-page periodical carries to its readers a teaching of inspiration and practical help.

Every issue includes

Articles by Truth teachers of authority
"Things to Be Remembered," Lowell Fillmore's weekly article
Silent Unity's weekly letter
"Some One Prayed," a page giving true instances of answered prayer
"The High Watch," a digest of current religious news items
International Bible lessons, metaphysically interpreted

Let WEEKLY UNITY come to you regularly. Let it help you to bless the things that you have in hand, and learn to use them to the glory of God, thereby opening the way for new and greater blessings to come to you. The price of a year's subscription to *Weekly Unity* is

$1.50

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

Saint Theresa